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SOCIAL AGENDA CONFERENCE REPORT

Northwest Territories

103-04152/

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CONFERENCE PREPARATION

The Ministerial Committee on the Social Agenda, which is chaired by the Honourable Jane Groenewegen, initiated the Social Agenda Conference held on June 18, 19 and 20, 2001 on the Hay River Dene Reserve. A multi-sectoral Social Agenda Conference Planning Team was appointed by the Ministerial Committee to undertake detailed conference planning. The planning team was composed of representatives from social envelope government departments, non-government organizations and Aboriginal organizations and governments.

The goals of the conference were as follows:

- to provide an opportunity for front line workers to meet with government, and non-government, Aboriginal and community leaders and policy makers in order to increase understanding about our social problems, build partnerships and together find workable solutions
- to begin the process of finding solutions to social problems that allow individuals, families and communities the opportunity to benefit from current economic development initiatives
- to balance the government's economic agenda with a comprehensive social agenda
- to recognize the important connection between a territorial social agenda and self-government, identify new roles and discuss how governments will work together in the future (one aspect of Self-government is that Aboriginal governments will have jurisdiction and responsibility for the decision-making and delivery of social services)
- to kick-start the development of an NWT Social Agenda

CONFERENCE PARTICIPATION

The goal for conference participation was to ensure that the full spectrum of front line human service delivery workers were present along with leaders and policy makers from public and Aboriginal governments. The conference planning committee aimed for two-thirds representation from service providers and one-third representation from leadership. Approximately 250 people attended the conference. A list of participants, with contact numbers, is included in Appendix C.

CONFERENCE AGENDA

The Social Agenda Conference Planning Team made the decision to follow an agenda that encouraged the exploration of the underlying obstacles to universal wellness followed by identifying strategies and action plans that could begin to address these issues. The planning team decided on a balance between presentations, that would inspire creative problem solving and hope, and small group sessions designed to create ownership, insight and solutions that target the root causes of our social problems. Accordingly, presenters were invited from within and outside the Northwest Territories to describe the situation as they see it and offer a variety of solutions that have worked well in the NWT and elsewhere. The conference was not intended to produce a set of solutions in just over two days. By starting a dialogue about social issues between governments and front line service providers, the event was intended to begin the process towards the collaborative development of a Social Agenda.

CONFERENCE PROCEEDINGS

Given the conference lasted only two full days and an evening, it is impressive that so many ideas came from the participants who attended the conference. Delegates expressed their views openly and honestly, which reflects the goodwill and positive energy that everyone brought to the conference.

Welcoming Participants

The conference was opened with welcoming remarks by Chief Pat Martel, K'atlodeeche First Nation, His Worship Duncan MacNeill, Mayor of Hay River, Deh Cho MLA Michael McLeod, the Honourable Jane Groenewegen and the Council of Grandmothers. Mr. George Tuccaro was the Master of Ceremonies for the conference opening. Muriel Betsina and Margaret Thom made opening remarks on behalf of the Council of Grandmothers and Ann Kasook of Inuvik sang a song she had written about family healing.

The Honourable Stephen Kakfwi and Dene Nation National President Bill Erasmus gave introductory remarks and a keynote address was delivered by Bill Mussell of Sal'i'shan Institute in British Columbia. The Honourable Jane Groenewegen and the Honourable Stephen Kakfwi closed the conference with summary remarks.

Conference Visions

Over the course of the conference, delegates were invited to express their vision for the people of the NWT on a "Vision Wall". Others expressed their vision during their presentation to delegates. Visions for the future include references to healthy, responsible, self-determining individuals, families and communities. There were references to the need for acceptance, tolerance, unity and cooperation amongst all people. Many delegates expressed the hope that increased job skills, literacy and recreation could combine with traditional Aboriginal skills to create a bright future for their children. Please refer to Appendix A for a complete list of vision statements made by conference delegates.

In addition, prior to the conference several schools were approached by the conference planning team which asked that territorial children share their vision for the future through artwork and written submissions. Some of their artwork appears throughout this report. Written submissions from the Grade 4/5 class in Rae are included in Appendix A.

Conference Presentations

In addition to the addresses noted above there were a total of three panel presentations (with 16 panel presenters) including four out-of-territory guest panellists from Manitoba, Yukon and BC. Conference presentations, in panel and speech format, stressed the following points:

- traditional, holistic healing approaches which focus on reclaiming cultural and spiritual identity and personal and community responsibility are an effective means of community, family and individual healing
- we need to revitalize traditional culture and adapt and develop it to live in the contemporary world based on the traditional principles of Aboriginal culture
- there are many successful territorial social intervention programs being delivered by correctional facilities, schools, treatment programs, wellness agencies and other non-government organizations, and Aboriginal and public governments from which we can learn effective social problem solving
- we need to learn and understand the root causes of our problems in order to address them effectively
- Public and Aboriginal governments, non-government organizations (NGOs) and the public need to hold a shared vision of our future and communicate it effectively with all individuals, families and communities
- individuals, families and communities... we all need to take ownership of our problems and be accountable in our attempts to solve them
- we need to encourage leadership at all levels to be responsible and sensitive to social problems, and understanding of the recovery process

- statistically we have problems with alcohol, drugs and solvents (twice the national rate), suicide (double national rate), violent crime (five times national average), graduation rates (40% compared to 75% elsewhere), and half of our children have family stress and are affected by addictions, and we have poverty and unemployment issues (50% employment in small communities)
- service providers from every sector find it difficult to cope with this situation given the lack of resources and support they experience
- other regions of Canada and other circumpolar countries such as Greenland offered insight about how they have addressed their social problems through an integrated approach which combines: the creation of a shared vision; community education, development, planning and responsibility for social development; a combination of traditional holistic healing and mainstream professional intervention methods; legislation that targets specific issues such as family violence; innovative community-level social programming that fully involves community members; comprehensive child and youth education and development programs; and a simplified, 'one stop' entry point for the delivery of all social programs

A summary of each presentation made at the conference is included in Appendix D along with information about how to contact each presenter for further information.

Conference Small Group Discussions

There were three facilitated small group discussion sessions during the conference. Each group had 20 participants, a facilitator and a group scribe who took notes. These groups expressed a wide range of opinions when asked to answer the following questions:

- "What is causing these problems?"
- "What strategies and actions plans will address the causes of our problems?"
- "What are the next steps?"

Delegate responses to these questions are summarized in general below within the theme areas that emerged over the course of the conference. There was not universal agreement on each insight, recommendation and statement. Please refer to Appendix B for a full description, based on flip chart and scribe notes, of the discussions, insights and recommendations made during small group sessions.

Colonial History

"there was guilt on the part of those who observed abuse at residential school and didn't know what to do about it, so they did nothing"

"it left us spiritually and culturally bankrupt"

"residential school resulted in five generations who don't know how to parent"

"we were taught to be abusive so we became abusive.... it feels normal.... abuse is showing up in my life"

WHAT IS CAUSING THESE PROBLEMS?

Colonial History

"elders may be dealing with as many problems as youth because they never really had the chance to deal with these issues before"

"elders see what is going on but fear speaking publicly about issues because people will be angry"

"pain and trauma was called something else like 'drunk'... others need to see and connect pain to behaviour... we need to be able to understand the circumstances"

Generations of Trauma

- generations of separation, institutionalization, dependence, dislocation and residential school experiences have traumatized people and have replaced the traditional culture of trust and respect with a culture of fear and oppression
- the incarceration of offenders, removal of children from homes, use of elder facilities and shelters for women and children tend to mirror this sense of separation and dislocation from family
- foreign religions were forced on people, land skills were lost, new diseases killed many people, communities were forcibly relocated
- as a result, the ability to transfer knowledge and to understand gender roles, cultural roles, life stages, sexuality and relationships has been diminished
- there is a loss of connection to each other, to place and land because there is no communication and sharing... collective family knowledge is lost and our collective cultural story is not widely known
- these traumatic experiences have resulted in trouble with parenting and respecting women, the loss of traditional skills, difficulties with communication and sharing, language erosion, youth and elder problems, denial and silence, and, in general, the normalization of traumatic reactions such as shame, guilt, distrust, anger, hate, bitterness, confusion, pain, blame, denial, paranoia, partial and selective memory, unhealthy and risky lifestyles, addictions and abuse
- some delegates stated that they had very positive residential school experiences
- ongoing colonialism, discrimination and racism, loss of control over land, government legislation such as the *Indian Act* and the *NWT Act* that withhold power and control from individuals, families and communities and destroy self-reliance and mutual support, are part of the problem
- in addition, the colonized have become colonizers, racism has become internalized and the previously oppressed are now the oppressors
- in this situation women, children and elders are powerless

Colonial History

"Aboriginal people were not recognized as human beings... our ways, language, values, principles and spirituality were not considered significant"

"we are floating around with no place to put ourselves down"

"if you disclose you will be punished"

"the family unit was strong in the bush, caring and sharing, but in the urban environment the sense of connectedness and sharing is weak"

- child sexual abuse at home as well as at residential school has devastated many people
- it is very hard to live two different lifestyles: the traditional Aboriginal lifestyle and the modern wage economy lifestyle.... poverty has become widespread for many people
- on top of this there has been an overwhelming loss of loved ones and inter-generational grieving through untimely deaths

Leadership

"leaders need to be balanced.... many of them are not currently healthy and are now faced with these huge decisions that will affect the whole NWT.... but they seem to be focused on fast and easy money and don't seem to be able to really look long term in a healthy way"

"the leaders accept the problems as the normal way of being"

- many leaders are divisive and promote racism and fragmentation, they can't share power, work together or support each other
- leaders do not always act as good role models, ignore social issues in their communities and do not put a priority on social problems
- committees, boards and council members don't know their roles and responsibilities and don't have the knowledge and skills to make the decisions they have to make
- elections may not work as well as traditional leadership selection where the elders selected the chief and families selected the councillors

Public Attitudes and Social Norms

"there is lack of understanding about issues"

"everyone is out drinking and gambling, the whole territory is on night shift"

"traditionally Aboriginal people strove to continue to better their lives, their tools and adapt accordingly.... we never clung to things that were not working.... now there seems to be a tendency to cling to the past.... people may want to go back to something that perhaps did not work originally as well as we thought.... as a society we've quit valuing uniqueness and individual differences.... people are not treasured for their uniqueness"

"our people have learned to be compassionate to others but not to our own people.... we should stop belittling our people"

"there is too much blaming, some things are our own fault"

"values have shifted.... it is no longer a collective effort but boils down to individual efforts and society isn't strong enough to truly support the individual"

Leadership

"there are too many leadership groups"

"land claims have ripped the people apart"

"what can we do in our community when our band leaders are using and abusing?"

"leaders need to be a part of the solution by acting as role models instead of part of the problem"

"people don't know how to relate to one another or establish their purpose or place within the family to have meaningful roles in the new lifestyle"

"people can't develop realistic perceptions of what the real world looks like"

"we have to choose between success and a consumer lifestyle and personal health and well being"

"we have tied too much of our identity to our job titles and become too technically focused, like robots as opposed to trying to be good people"

"working to support these lifestyles has become our lifestyles"

"society dictates how much time you put in and if you don't you are made to feel guilty"

Lack of Vision and Understanding

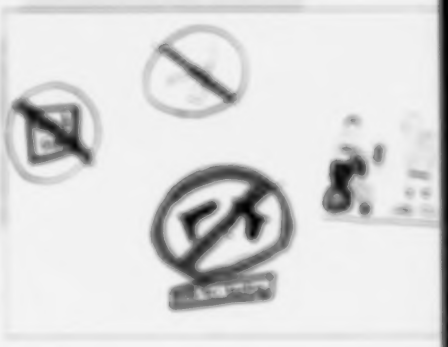
- there is no collective vision or sense of collective responsibility for our social problems
- the public does not understand social issues
- conflicting values and the lack of a shared vision are tied to the loss of spirituality and connection to the land
- loss of spirituality

Narrow Focus

- NWT communities have become overly focused on their own ethnic group, and are unwilling to accept change or listen to others ... people are no longer treasured for their uniqueness
- there is too much focus on our own individual lives, and on blaming, rather than on our collective well being
- people are not open to new ideas

Shifting Economic Base

- there has been a very rapid change to a wage economy and consumer lifestyle where possessions mean more than relationships
- we have high rates of poverty and illiteracy
- there is a lack of full-time jobs ... some people are underemployed and some are over employed
- there has been a loss of roles and understanding about relationships and commitment: fathers are not responsible, relatives intermarry, kids grow up too fast, teenage girls are mothers
- we have a polluted environment



Public Attitudes and Social Norms

"doing well is sometimes not supported in communities and peer pressure is a negative force"

"we have poverty and illiteracy in an affluent and literate society"

"success can now be seen as a bad thing"

"if you say 'no' people will go above you to politicians and bureaucrats"

"when you have to concentrate on just living, how can you learn?"

Lack of Personal Skills

- there is no sense of personal accountability
- people don't know what their role is in this new economy and lifestyle
- people are focused on survival issues so they can't focus on learning
- there is too much blaming and putting people down... people are pressured to not succeed
- people lack the life skills necessary to lead productive lives
- parents don't assume responsibility for their children's behaviour... many don't have parenting skills
- professionals, resource people, caregivers and service providers often don't understand Aboriginal culture, trauma or community, family and individual healing... too many are unhealthy themselves

Government System and Programs

"the system is too complex to engage people"

"the government system is a barrier to self development"

"people have been taught to stand alone and no one is together... we have treatment centres for alcohol but not family issues... there are no resources strong enough to help families... programs are all vertical and the system funds it that way"

"the government is too steeped in the current process and fears a systemic shift from central programs to community-based decisions"

"teachers who are brought up from the south don't understand and aren't trained to identify symptoms"

"proposals have been written to meet the needs of policies not the needs of the community"

"we have to stretch dollars and resources to cover assessment, referral, education, and operations costs"

"there are billions of dollars from diamond mines versus lack of program dollars"

"the response of government has been to move forward on economic issues but they have not moved on social issues"

"we are not listened to by the government so they don't understand what we are saying"

"communities need to be brave to take ownership but they are never given a chance because of top-down approaches"

"the education system doesn't recognize what we know as Aboriginal people"

"students are pushed through unqualified"

"the education system does not help children to develop their own vision or to link with parents who may have different expectations"

"written policies have replaced the ways people used to come together"

Government System and Programs

"Help! Alcohol and Drug workers have to work bingos to raise money to fund their programs... feed on addictions to deal with an addiction... it's a sad statement on the social envelope when schools, hospitals and alcohol and drug programs have to fund raise to provide services"

"we have an insulated paved parking lot for the Legislative Assembly and our kids are in schools that are falling apart... our FAS kids are on the streets"

Past Programs

- past approaches to social problems have entrenched dependency and powerlessness
- parents with negative educational experiences and stresses at home contribute to learning problems for children

Education System

- the education system doesn't reflect the values of Aboriginal people or validate their knowledge, identity and history and tends to perpetuate feelings of shame, low self-esteem, fear, inadequacy, unworthiness and insignificance among people who don't succeed
- the education system fails to provide practical skills for the contemporary world and lacks trades training, a literacy focus and a relevant curriculum
- teachers often don't understand their students or the community
- classes are overcrowded
- students are pushed through without necessarily being qualified
- the education system alone cannot ensure that cultural traditions and languages of origin are maintained

Housing

- the public housing program creates hopelessness and apathy
- homes are overcrowded and many are not cared for properly

Income Support

- the income support system is not properly run within the education department; there is not enough understanding of income support recipients nor the ability to teach them useful skills
- the government has been taking money off income support cheques which does not help income support recipients
- the allowance for food is far too low so people are going hungry or eating food that is not nutritious... this is also causing dental problems

Government System and Programs

"it is stressful to be on a yearly contract... it makes us feel our work is not valued... working with children and families is the most important work and yet we are not valued... it's a maze to try and get help for women and families"

"government needs to stop deducting money off income support cheques... it's awful"

Daycare

- there is not enough adequate affordable daycare, especially in smaller communities, to allow mothers to become self-sufficient

Program Infrastructure

- there are too many 'top down' approaches and too many government structures, community boards and committees which fragment resources, create competition and limit co-operative, holistic approaches
- there is a lack of accountability in programs at all levels
- government policies lack the flexibility that would encourage community ownership
- there are gaps between policies and how they work on the ground
- programs don't work together and are reactive and crisis oriented
- programs don't treat the whole family
- there is a need for regional supports such as treatment centres and a need for more comprehensive aftercare

Program Staffing

- understaffed, under trained front line workers are overworked and may be unhealthy
- some front line workers can't work with others or are not interested in really helping people... many work alone
- there is a lack of qualified front line workers in every field
- there is nepotism (hiring friends and relatives) and other poor hiring practices
- women doing the front line social development work are underpaid and have few benefits

Program Funding

- there is inadequate funding for our social problems, lack of core funding and money doesn't reach the grassroots level so programs have to juggle and stretch dollars
- year-to-year funding is making social programs unstable and puts a lot of stress on front line service delivery personnel

New Vision

"we need one mission statement and set of priorities to govern our work, policy, programs for all human services"

"the vision should validate the past but move forward and build on what works"

"the self-government agenda should include social issues"

Gaps in Service

- programs often fail to be people oriented and neglect the overall needs of the person seeking assistance and his/her family
- there is a complex system of support which is not suited to the needs of individuals, families and communities
- there is no detoxification centre
- there has been a lack of community capacity building
- governments penalize communities with a low population base and isolated location
- there has been no government restructuring since Nunavut was created

WHAT STRATEGIES AND ACTION PLANS WILL ADDRESS THE CAUSES OF OUR PROBLEMS?

New Vision

"we need to develop and share a single goal or common territory-wide vision based on shared principles"

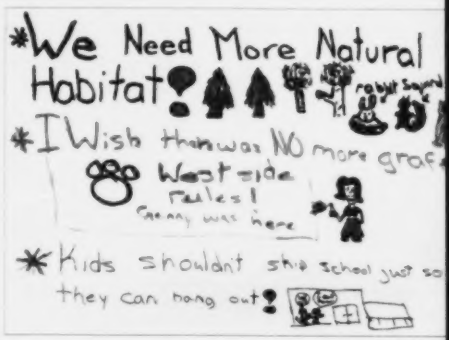
- we need to empower people and communities through a shared vision that overcomes negativity, fear and denial
- we should build on our own successes and best practices
- we should use the seven principles of healing and health explained by presenters from Hollow Water, Manitoba: respect, humility, truth, wisdom, kindness, courage, honesty
- actions plans have to be sensitive, caring, positive and inclusive
- we need to realize that healing is a lifetime journey

New Relationships

"we need to work together as one rather than standing alone"

"communities want to take over but may not know how"

"problems will result from the upcoming boom... some companies have programs but if they don't work social groups will have to deal with the results... we need to communicate with companies now for mutual assistance"


*We Need More Natural Habitat!
*I Wish there was NO more graf
West side rules!
Graffiti was here
*Kids shouldn't skip school just so they can hang out!

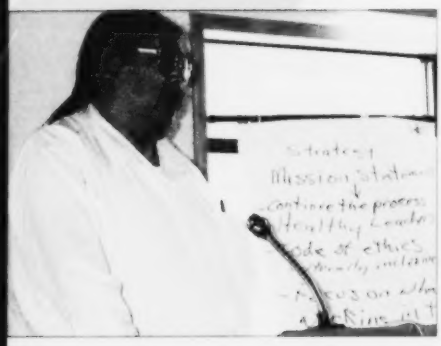
New Relationships

"governments may not be flexible enough to support new kinds of initiatives... more creativity is required and giving up some control"

"we have an opportunity for self-government to deal with root causes"

"work with us... don't take responsibility for us"

"get rid of turfism"



Power Sharing

- we need new relationships between all stakeholders, we have to share power and step outside the boxes we are accustomed to working in
- we need to recognize Aboriginal and community governments and share power, resources and control, and let communities decide how money is spent
- public and Aboriginal governments should work together to create an environment that encourages self-reliance and supports community control
- Non-Goverment Organizations (NGOs) and other non-government groups need to have more voice in decision making
- eliminate turf protectionism and foster teamwork that puts people first and doesn't isolate caregivers

Service Delivery

- we should take down the program 'silos' (programs planned and implemented from the 'top' to the 'bottom') and find a more co-operative and coordinated approach to social problems
- collapse some community and regional boards and create one regional board for social programs and services

Holistic Approach

"too many serving too few, too much duplication, too many little pots of money"

Holistic Philosophy

- healing is a lifetime journey and can't be tied to government agendas
- the holistic approach balances the physical, emotional, spiritual and intellectual aspects of life
- it balances social, economic, political and environmental spheres in all planning
- all human needs within the family and community, regardless of age and circumstances, are taken into consideration

Holistic Approach

"holistic approaches look at the whole family not just one situation"

"communities are fragmented into groups... when you slice things up there are a lot of cracks for people to fall through"

"we need an integrated primary care model"

Holistic Approaches

- the approach has to be user friendly, realistic, humanistic, multi-faceted and multi-disciplinary
- we need to take the same approach to community, family and individual healing that they took in Hollow Water, Manitoba
- establish family camps, healing lodges and family wellness centres staffed by trained local people and connected to regional treatment centres (healing and learning activities in five to ten-day cycles) and regional specialists such as mental health workers
- people can make connections with others in self-help groups

Teamwork

- we should take a holistic approach and amalgamate compatible services such as was done by the Tulita Wellness Agency, the Dogrib Community Services Board and Hollow Water Community Holistic Circle Healing
- we should challenge departments to work together
- front line workers should be part of multi-disciplinary teams
- we should merge the best of contemporary and traditional approaches in multi-disciplinary teams

Community Responsibility

"don't blame... personal choices make the difference"

"restructure the GNWT... lots of money goes into communities but it's disjointed funds... let communities decide how much money is spent on community plans... where it goes and take responsibility for implementing plans"

"communities, governments and organizations should look at past studies... don't reinvent wheels... support those studies and plans that the community has ownership of"

"support pilot projects on community healing... build on what is working in the NWT now"

"we have to be aware that communities might not be aware of problems or deny problems"

Community Responsibility

"we need to pull things together at the community level... talk to one another, collaborate and work together... make the system work for people, not the people working for the system"

"the Tulita Wellness Agency is a good model"

"communities have to find safe ways to share personal stories, be honest and open up"

"bring people together in non-threatening ways"

"say no to certain behaviours"

Community Ownership of Problems and Interventions

- communities themselves need to take responsibility for their own needs, programs and services (perhaps with a five-year plan)... these programs need to be offered at the community level with block, multi-year funding
- communities should design community development strategies and action plans
- we need accurate community profiles
- the creation of a Social Development Fund would hold communities accountable by ensuring that investments are made to address social conditions
- individuals and families need to take responsibility for their own wellness
- we need to get the men and the churches more involved
- identify and support a core group in each community to lead action on social change
- community leadership needs to be involved in all aspects of community healing

Regional Resources

- local agencies at the community level should be connected to regional resources such as healing lodges and treatment centres, and share regional specialists such as doctors and mental health personnel
- provide more funding for regionally-based professional services

Community-Based Programs

- we need community interagency committees and workers, community wellness coordinators, community family wellness centres and more community health representatives
- hold workshops on partnership building in the communities
- we need to institute home-based programs and community-based counselling programs
- there needs to be an increased focus at the community level on the wellness needs of youth, income support recipients and victims
- start community healing circles
- there needs to be an increased focus on community-based economic development

- communities have to find ways to deal with disclosure and confidentiality
- we should use newsletters, community channels, radio and annual gatherings
- promote and fund belonging and citizenship through no-fee, regular community cultural events and traditional games
- there needs to be more support for sports and recreation in all communities
- there needs to be better preparation of employees for mine work
- we need youth peer counselling
- communities have to support their caregivers
- communities need a combination of life skills, parenting and healing programming
- utilize the Tloondii Healing Facility in the delta region and keep "A and D" dollars in the north for local healing centres

Cultural Revitalization

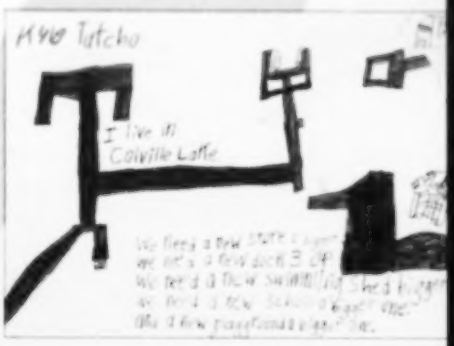
"social development"... what does it mean?... the term is derogatory... we need to acknowledge the qualities, strengths, pride and history and where we are going... what's wrong with how we are already?"

"we have to stop denying that we are losing our language and our culture"

"make a radical switch to teach our ways... it may take 500 years but we need to teach our ways"

Institutional Cultural Focus

- we need to focus on cultural revitalization through altering our current education system to include Dene language immersion, culture camps, and an Aboriginal curriculum
- Aboriginal culture should be incorporated into all programs including institutional programs at jails, schools etc.
- it might be helpful to return to traditional methods of choosing political leaders: elders pick leaders and families pick councillors



Honouring our ancestors – cherishing our children.

Cultural Revitalization

"people are looking to schools to help teach about culture but the community needs to take responsibility for this... the school's responsibility is to respect the culture"

"to survive language has to go into the school and into over 50% of cultural and other activities"

Cultural Healing

- we need to do "decolonisation therapy" (traditional healing as described by the speakers from Hollow Water, which allows people to overcome the traumatic effects of colonial history)
- we need to link youth more effectively with elders

Learning

"we need to share beyond ourselves with people different than ourselves, and have openness to listen to the people and recognize that they can help"

"healing is naming the abuse"

"we need to stop pushing our own agendas and listen"

"knowledge comes from the elders... we need to work with elders to learn and build foundations... we need to work with the youth to find out what they want and how they are doing"

"bring students from outside the NWT to add depth to our educational experiences... encourage outreach rather than being insular"

"start with public awareness... we assume people know what we're talking about... remember, the people we're trying to help might not be willing to engage... it has to come from within... lots of us don't know how to communicate... it takes courage to talk about sexual abuse and other problems"

Learning

"caregivers and workers need to have standards for themselves, need to be healthy and should be a role model and care about and be interested in the people they look after"

"we all have pain and loss... it's okay to have pain and loss but we need to know how to deal with it... unresolved issues are overwhelming"

Leadership Training

- resource people have an important role to play in providing tools and support to communities so they take ownership of the problems
- we should start cross-cultural training for all resource people and community-based training for front line workers, they need to be healthy
- we need to train professionals (social workers, teachers, RCMP, psychologists etc.) so they understand our social problems, addictions, abuse, FAS, self-healing and community-healing methods
- we need to hold cross-cultural training and leadership camps for learning with Dene, and other Aboriginal elders
- we need to educate band leaders and members about their roles and responsibilities

Literacy and Life Skills

- we need to support family literacy, adult basic education and school, early childhood and workplace literacy programs
- adults need practical life skills training
- we need to teach both cultural approaches to youth
- we need community-based training workshops on issues such as parenting, appropriate family boundaries, and assertiveness with children

Women

- women need to be encouraged and trained to take leadership in all levels of government and community work

Trauma Recovery

- community-based training is needed in suicide intervention, critical incident stress debriefing and teamwork
- we need to do trauma recovery group work with communities
- a media campaign which celebrates diversity, wellness and positive territorial role models is needed

Listening and learning – working together for healthy, safe and prosperous communities.

Legislation, Policy and Funding

"take down the silos and work together with the top, middle and grass roots"

"the GNWT and Aboriginal governments need to support community, family and individual initiatives"

"income support has turned into a data entry paper pushing... education personnel are not trained to deal with social issues... people 'in need' need more than a cheque"

"there is a need to revisit the Denendeh government document and ask ourselves 'what are we trying to do here'?... if we look at Greenland we know that it is possible to step outside the box"

"the most important thing is for government to understand that wisdom exists in the people they serve"

"the companies are paying money to communities for exploration... they need to be more sincere and responsible with the money given to wellness... don't just give money and say leave us alone... once the community gets money have them be accountable for what they used the money for"

Legislation

- we need to review and revamp the legislation, policies, directives, regulations and criteria which govern our social programs and social spending
- the *Education Act* must recognize the teaching of Aboriginal language, the drum, and the relationship with the Creator
- income support legislation needs to meet people's needs
- we need a *Family Violence Prevention Act* and stronger Human Rights legislation
- we need better anti-stalking and restraint laws
- change child welfare so children are placed with extended families

Legislation, Policy and Funding

"families are in pain when they are torn out of their home... men should go to shelters where they can be worked with"

"review laws in regard to stalking and restraint orders"

"stronger human rights legislation... do it right the first time"

Policy

- the 'silo' approach to social program delivery has to be replaced with a community-based approach to programming
- there needs to be a mandatory culture-based education curriculum which teaches stewardship of the land, personal roles and responsibilities in society and sexuality, and includes ceremonies for young people at certain ages
- we should follow the recommendations in the Royal Commission on Aboriginal People
- previous and ongoing forums and studies regarding our social problems need to be consolidated and acted upon
- we need to find out what happened with community wellness initiatives
- the government training and education accreditation policy needs to be reviewed and revamped
- oil and gas negotiations should include money to deal with health and social issues
- we need a culturally-based, culturally-inclusive code of ethics for leaders
- we need to review the government's confidentiality policy as the current policy is not working in the best interests of healing our communities
- in making the changes suggested at this conference we should build on what is working now

Funding

- we need to explore, develop and implement alternative funding sources for social development... there should be a single point of entry for all social development funding
- there should be equitable wages and benefits for all front line workers regardless of what level of government or community agency they work for
- funders must begin to talk to each other and coordinate their funding to ease the burden on community agencies; for example, all wellness funding should be pooled together
- per capita formula financing doesn't work for small communities
- the GNWT should help communities access wellness funding by helping with proposal writing and creating an online database for reference
- 10 to 20% of gambling and liquor sales should go to kids recreation and healing
- streamline and simplify the RCAP Healing Fund application process
- we need long-term multi-year funding to support community planning

Legislation, Policy and Funding

"income support should be back under Social Services... income support workers need to be more respectful and able to teach people life skills"

WHAT ARE THE NEXT STEPS?

Personal Commitment

"when they built the last pipeline the liquor store, the bars and the graveyard have expanded... this history shouldn't be repeated... please plan carefully for the next pipeline"

- individuals, families and communities need to make a personal commitment to healing themselves
- government cannot solve social problems, everyone has some responsibility for improving the well being of people in communities and families

Implementation Committee

"we have to quit thinking of government money... we have to challenge ourselves"

Conference Report

- a report on this conference should be prepared and every delegate should receive it
- the conference report needs to be reviewed and approved by the conference planning team, the Council of Grandmothers and the conference facilitators and presenters

Implementation Committee Responsibilities

- an implementation committee, funded by the GNWT, needs to be struck to receive the conference report and develop a clear long-term implementation plan
- the implementation committee should be accountable to the GNWT and the communities on an annual basis and it should spearhead and sponsor working groups on specific issues... the committee should have set timelines and have the ability to commit resources to this work on a flexible basis
- the role of the implementation committee is to help communities not dictate to them... it can take the lead in social change and inspire action and challenge the government

Implementation Committee Alternatives

- alternatives to an implementation committee include: reforming the conference planning team into the implementation committee, the establishment of a committee of grassroots front line people who know the issues, the Council of Grandmothers, a territorial steering committee composed of elders, a territorial Social Planning Council, or the retention of facilitators in each community who could raise awareness of social issues and lay the groundwork for a social agenda

Personal Commitment

"if everyone at this conference made a serious commitment to work on themselves, a commitment to be healthy, that would make a difference... it wouldn't cost money, would cost our time only"

"government isn't going to solve all our problems... we all need to take responsibility"

"people need to make good decisions so they and their children will be better off"

Implementation Committee

"don't appoint people with status in the community who don't know about social problems"

"who is accountable for community wellness... who is the engine that will drive this"

Regional Meetings

"look at the successes in NWT ... send people to look at successful programs"

- the implementation committee should be charged with describing the vision, principles, relationships and accounting mechanisms in the implementation plan to communities and other governments, by way of a territorial tour, regional meetings or mini conferences which focus on strategies and action plans
- it might be wise to host another conference with the same delegates to develop a follow-up process, strategies and action plans
- there should be an annual conference on the social agenda
- general assemblies and leadership meetings should focus on the social agenda

Social Inventory

"for those families, communities and individuals who are not willing or able to take responsibility ... what do we do?... how do we do it?... what resources do we utilize?"

- an inventory of territorial social resources should be undertaken and a database created which describes resources and general information
- ask communities to identify their resources

Communications Plan

"broadcast this conference on the Aboriginal Peoples Television Network ... celebrate our successes and heroes through TV and radio"

- develop a communications plan that uses multimedia, documentaries on APTN and CBC, community radio and TV channels, multi-lingual TV programs, videos, newsletters, websites and chat rooms
- the communication plan has to include listening to the opinions of community people

Legislative Assembly

"I don't want the Minister of Health and Social Services to simply stand up and talk about the social agenda ... I want the premier and all the ministers to visibly demonstrate as a collective their commitment to the social agenda ... walk the talk"

- make sure the social agenda, and the findings of the conference, are on the agenda of the Legislative Assembly and included in budgets and business plans

Regional Meetings

"we have to make sure this is not the last talk about social issues"

Communications Plan

"get this information out to community leaders"

"the people who need the services need to be heard"

Legislative Assembly

"give the conference report to MLAs and community leaders and by the end of the year it will be in budget and business plans"

"take the focus off the economic until there is solid community foundations and strengths"

CONFERENCE EVALUATION

The following summary of conference evaluations is based on the evaluation forms filled out by approximately three-quarters of the delegates on the last day.

Conference delegates were in universal agreement that the event was a positive step towards the implementation of a territorial social agenda. They appreciated the opportunities to network with each other, make new contacts and learn about workable programs and approaches from presenters within the territory, and from other jurisdictions. There was an especially grateful response to the presenters from Hollow Water, Manitoba who described their holistic community healing approach. Presentations about the innovative approaches to social problem solving in Greenland and Yukon were also highly praised. The keynote address stressing the need for education, and the encouragement of cultural identity, was also much appreciated.

In addition, delegates, on their evaluation forms, thanked MLAs for staying for the entire conference and expressed gratitude that the GNWT was taking steps to focus on a social agenda. The small group sessions were very popular and almost all respondents said the conference was well organized, dynamic and very positive, giving them an increased feeling of optimism and hope about the future.

In terms of suggestions, most conference delegates wished that the conference had been longer and less rushed, with more opportunities for small group discussion. Many felt that there should have been fewer speakers with more time to question speakers after their presentation. There were several remarks that Aboriginal leaders, youth and elders should have been better represented. Many delegates also made suggestions that mirrored those from small group discussions.

APPENDIX A
OUR VISION FOR THE FUTURE

OUR VISION FOR THE FUTURE

- We need healthy, productive people.
- We have to be prepared for the accelerating rate of change in the north.
- Let's be a family oriented society!
- Recognize and appreciate that we all have something positive to offer in the healing process as we travel the journey of life.
- All people of the NWT... be proud of both their native and other cultures...

Who We Are!

- 100% literacy
- Kids are born without FAS/E.
- Learning to share.
- Leaders showing the way.
- Individuals and communities working together to make a difference.
- Self-determining, economically independent communities having happy, healthy, addiction free communities with nutritious food and adequate housing and child care for all.
- Local people have the skills they need to do the jobs in the community.
- A health and social services system that works for the people, and by the people, of the north.
- To work with the Dene in planning, designing and implementing a "Hollow Water" approach in all communities... develop and pass a Family Violence Act to protect mothers and children and let them stay at home so they aren't punished again and to work with fathers.
- Take a holistic, pluralistic approach to develop the mind (thoughts), the heart (feelings) that lifts the spirit, thus building honesty, family, respect and the way we speak.
- For Mothers to be Moms, Fathers to be Dads and children allowed to be kids! Kids to be housed, cared for, cherished, fed, clothed and guided in a good way.
- Living together in a simple lifestyle that is respectful of each other and every other creature and aspect of Mother Nature. Every child lives in a home where he or she is safe, loved and nurtured physically, emotionally and intellectually.
- Supporting and empowering each other to achieve well-being in our communities.
- Where are our youth and elders? When the answer to this question is right here beside us, then you will begin to understand my vision of the future.
- To learn to appreciate and live in the moment. To accept each other's differences.
- Bring back the sense of caring and forgiveness.
- To do action work and make a difference (I can do it).
- Unity.
- All children know 500 words before entering school.
- Responsibility: How I use my mind, what comes out of my mouth determines how my small one's heart feels tomorrow. Walk gently on my daughter's future.
- Mental, spiritual, emotional, physical well-being.
- Respecting our differences. Sharing our similarities. Helping each other.
- Learning. Thinking less of myself, more of others.
- A clean, safe and happy community where everyone is treated with kindness and respect. I would love to sit in my smoke house with friends and listen to children's laughter... see people working together to keep their environment clean.
- Sport becoming a handshake in the health world (and government) not a handout.
- Celebrating our differences. Being honest about the poverty in our communities. Settling self-government and land claims. Being held accountable for our actions.
- Thinking outside the box.
- Re-creation (not recreation).
- Seamless accountable leadership, building active healthy communities through inclusion, respect and family values.
- Sport and recreation recognized as an integral partner in prevention and its ability to greatly impact health care.
- Over the past eight years, governments and communities have withdrawn their investment here. My vision involved a territory and communities that make a REAL significant commitment, have a recognized relationship with recreation to health, education and justice.

- Our children will grow up in a safe society where they can have hope for a future, learn self-respect and respect for others... like themselves and be proud of who they are.
- Sports available to everyone: kids, parents, elders... affordable, accessible, fun, character building... with training and support for volunteers and coaches.
- My dream is that the NWT becomes the world's most positive and progressive model for social justice.
- A life of equality, happiness, love, safety and good health steeped in a solid spiritual foundation.

The Grade 4/5 Class of Elizabeth McKenzie Elementary School, Rae

- Clean water, nice rivers and parks, helpful and kind people, sharing, care for forests, rivers, lakes and animals, good leaders and chiefs, good services (schools, food stores, clinics, churches, police, ambulance and fire trucks), people who follow the rules and laws, no garbage, respect for homes and property, people who do what they think is best and right, healthy food, clean homes, jobs and playgrounds

APPENDIX B
SMALL GROUP DISCUSSIONS

SMALL GROUP DISCUSSIONS

The small group discussions were recorded by scribes, who volunteered to take notes on the discussions in each group. Facilitators also made flip chart notes as the discussion progressed. The following transcripts of group discussions reflect the group sessions as described by both flip chart notes and scribe's notes. These notes have been edited for spelling, grammar and formatting only.

FIRST SMALL GROUP DISCUSSION: What is causing these problems?

Group 1

- cultural shock, culture loss, trauma, loss of control (government and church), imposition of values, different roles, responsibilities (male and female, youth and elders), foreign justice system, loss of identity
- residential school contributed to a lack of cultural base in schools, loss of spiritual base, spiritual identify, loss of parenting skills and nurturing
- sense of trauma
- diseases (flu, TB), children taken away from home (forcibly) and from parents
- removal by social services, children sent south and punished for use of Dene language up to 1960s
- sexual and physical abuse, whippings, same sex abuse
- orphaned, sent to mission school
- forced community relocation
- results of trauma are shutting down emotionally, shame, guilt, hopelessness, addictions, unhealthy lifestyles, escalating behaviours, anger and blame, "don't want to talk about it", family abuse and cycle of abuse, intergenerational effects, victimization pattern, minimization of problems, loss of personal/family community "story", history, experiences
- elders reluctant (fearful) of talking and sharing their experiences and lives
- elders sometimes don't accept the stories of abuse of the young so they get no affirmation
- we need to: provide intervention services to reduce impacts of trauma; document and talk about the trauma and understand the nature of the losses
- we need cross-cultural understanding among policy makers and non-Aboriginal people
- we need elders to listen to and accept the experience of the younger generation, relating to trauma
- we need integrated awareness and prevention services and support for families
- we need understanding of the time required to heal and change
- knowledge and skills also required and understanding that trauma can begin at the prenatal stage.
- we need new relationships

Group 2

- used a drum stick for a talking stick and shared culture in introductions
- the underlying issues are: lack and loss of trust; parenting issues as demonstrated in absence of love; lack of trust; treating children like 'little people'; and the 'personal development' of parents
- the root problem: no sense of belonging and disrespect; and lack of identify (who am I?)
- children need support from parents to develop and mature; alcohol; no communication; not adapting to change; change of language with no link or balance; loss of parenting skills and not taught parenting skills
- major problem in the north is extreme state of denial which is difficult to deal with
- must give of self... all contribute to the process and to some these symptoms that we all have... recognize that we are all part of the problem
- the solution is to continue in these types of conferences; care about each other; learn from saying 'no'; focus on denial

- child abuse, child sexual abuse, verbal put-downs, lack of love as a child leads to social problems
- the silent treatment and body language
- the sense of belonging (love)... children need to see love between parents not yelling, lack of self-esteem, no love
- residential school issues and rigid rules, both bad and good mixed together
- residential schools were hard... didn't know what teacher was talking about... caused bed wetting
- incest among siblings and the community not dealing with incest
- too many kids left alone, child neglect, loss of traditional parenting, loss of our role as parents due to residential schools
- role models in community are important, great things
- self-esteem is low and a life-long struggle
- important for grandparents to guide children
- both negative and positive parental role models
- family problems such as gambling, drinking, drug abuse and someone else taking care of children
- verbal abuse from parents... listening to parents caused fear of loud noises
- finding out at grass-roots who real parents are
- hate at early age... lots of hate because children do not have communication with biological fathers
- communities are too small everyone knows everyone else's business
- pride in nationality
- turning facts around about our traditional ways, for example, once grandparents adopted the first child
- too much discrimination
- confused from two different types of life and different philosophies of life
- have to try hard to put best foot forward
- in residential school we saw abuse, were scared and made fun of at Grollier Hall
- Aboriginal people are trying to gain recognition as First Nations and we ask that others accept us
- Aboriginal languages should be first languages like French in schools... we shouldn't have to beg, we have suffered enough
- suicide, feeling abused in every way and questioning self
- question role of mothers as giver of life... big responsibility
- dollar rules everything
- isolated communities suffer due to isolation and competition with each other
- Aboriginal people are a majority in the north but live in poverty... a desolate situation
- Aboriginal people take on numerous jobs to survive
- We are always compassionate to others but not to our own people... stop belittling our people
- education system still too foreign and not working
- children not reaching the standards... no graduates... small schools and high numbers with behavioural problems
- social housing causes lots of problems and is a major problem... there is no opportunity to own your own house
- no full-time jobs... you can gain work experience but there is discrimination
- bootlegging for money and trying to 'keep up with the Joneses'... materialism, low income, can't gain
- economy moving forward, social issues have to go forward too... the economic must move with social agenda
- land claims not effective enough
- underlying causes?
- lots of talk but no action, people becoming cynical and no MLAs, etc. will move on these issues
- we need to see elders out of respect (I sat with an old man and talked and the elder told stories – it was good)... get back to basics and who we are as people for the future of the children
- too much reliance on new ways and modern technology and materialism... take care of the land... land skills are not being passed on

- I went to a ceremony... there were no watches, everyone had their own role and policy, approximately 300 people, policy makers and leaders of ceremonies and four elders... there was lots of sharing going on and I had the feeling like it must have been like this a long time ago... I left camp and came back to the city, a totally different world
- we need each other for strong beliefs and spirituality
- no balance, we have imbalance as Aboriginal people, being away from the land
- moving away from teachings of parents
- white man's way had a big effect on the outcome of adults at residential schools
- grandparents taught as a person... now we're being categorized and taught differently, it's not the Dene way
- the behaviour to women and children is lateral violence
- how we were disciplined in hostels... not able to talk... these teachings affect us in certain ways
- we have to make a radical shift to teach our ways... it may take 500 years but we need to teach our ways
- education: there is no right versus wrong or good versus bad... there are different views
- advice from elders is do what feels right... we were taught to be abusive so we became abusive... it feels normal... abuse is showing up in my life
- what is healthy... what does being healthy mean... it means balance
- we have fear of being put down... the spirit has been put down... it's child-like fear
- we need to reclaim spirit... pass hand-in-hand... our spirit has been broken... our traditional ceremonies banned... why?... whipping out our culture to replace with new people... natives were made out to be like a threat to Canada... native people are from the land... the land is not changing, Dene are changing
- it has to do with people being taken away from home and put in residential schools... they took away parental rights, lifestyle, language, identify, dignity
- the mother lost language and how important she was because she was treated so bad in residential school and schools for language
- she didn't want her children to go through the same pain... it is easier to learn language when young... the mother later realized what a mistake this was
- French available more than the Aboriginal languages in small community schools
- we got used to the system taking care of children... these children lacked love... parental rights were taken away
- at residential school there was no parental bonding, no love, they provided food, clothes and bed to sleep in... we were raised this way
- there was lack of love, lack of communication, so we don't know how to take affection
- parental skills were lost and there was family break down
- sexual assault was learned at a very young age and we learned that it was normal and it resulted in incest... we are not a bad person because this person was taught this
- these are the reasons that people are drinking and there is drug abuse and these are signals that something is wrong
- we learned while we were supposed to be in a safe environment
- parenting skills... it's like a stigma being on income support so people don't want to step forward for help
- these rights were taken away a long time ago
- before residential schools we were a peaceful people... we have lost our culture and simple way of living... the dollar controls everything... we are not using traditions
- we have to take the experience of residential schools and turn it around and use it to heal ourselves at the grass-roots level
- people will talk to you in their homes (outreach)... people don't go out because of low self-esteem
- self-care, ensure we are healthy to be able to help others and be role models to community
- no programs set up for men but for women and children... focus on men... a lot of women want to return home or should they remarry

- employment... not everyone wants to work in mines and we end up feeling unworthy... some people don't want to leave their family for two weeks
- income support is abusive
- education has to change... don't know how they can suspend and kick out young children at 12/13 years old for a week... standards have to be raised to standard... kids feel like lost souls with no where to go
- go back to culture, everyone has a culture
- elder abuse goes back to parenting skills
- root problems come from government policy and process... they give just information but no action... some of the government policies that are in place need to be looked at... these sometimes keep us from going forward... they don't use all resources available in community
- we need trauma training about residential schools... saw how government created policy that was strictly enforced
- to heal we have to be freed from this bondage and stop working in isolation
- cultural genocide methods were used... dealing with it is talking about these issues... we have to name what kind of violation was done to us to be able to ask for forgiveness because if we can't identify the violations they keep coming back over and over
- healing is naming the abuse... forgiving is not always final... we have to go after government legislation and policies to fix this
- act on RCAP recommendations
- take a holistic approach
- there are too many bureaucrats in the system who don't know Dene

Group 3

- our goal is healthy families and communities
- our problems: alcohol and drugs due to not enough support; lack of education, can't get good jobs; loss of cultural identity; lack of funding and money; lack of education around alcohol and drugs
- our problems: lack of education and difficulty getting jobs due to the gap between community and school; bad experience in school by parents; Alberta-based curriculum not relevant; policies not Aboriginal based and not realistic; stressors from home make it impossible to focus and function (there was violence and drinking); teachers brought from the south don't understand and aren't trained to identify symptoms; and education is not getting better after all these years
- it's not the teacher's fault, they have to follow policy
- schools have overcrowded classrooms with 30 students to one teacher and there are no special needs teachers
- students are pushed through unqualified and they have no home structure
- the school structure confuses students
- poverty... when you have to concentrate on just living how can you learn?
- there is lack of resources and this is a growing epidemic
- other problems: grief and loss; separation and breakdown of the family unit; loss of community support (the community used to look after the children); and a real breakdown in Aboriginal communities as they change their way of life
- there is a lack of community support in recovery; loss of traditional culture because of outside influence; loss of spiritual traditional expression
- blaming, violence, anger, generational residential school residue, poor behaviours, attitudes, beliefs, unhealthy coping mechanisms, poor learned behaviours and responses
- the right to teach by parents was taken away
- traditional lifecycles have been lost... men have not passed through rites of passage... kids growing up too fast... relatives are intermarrying... men are fathering children and not taking responsibility... mothers are in their teens... there are unhealthy old people
- the title of elder has to be earned... there is less of this now
- the loss of language is preventing young people from communicating with older community members and elders have silenced themselves and are not sharing
- there are lots of young elders

- there is a loss of language and loss of identity... things get lost in translation as it is hard to express true meaning in English
- elders have lost their traditional ways and adopted the "pay for spirituality ways"... they are not listening and there are miscommunications
- there are inconsistent, reactionary, Band-aid services that don't work instead of preventative services
- there is no communication between the ministry and community prior to crisis
- the separation of NWT and Nunavut created fragmentation and now we need to focus on some planning
- there was no restructuring of territorial policies or a social agenda since the creation of Nunavut
- restructuring starts at home... we need to refocus and change legislation that we inherited
- I'm interested in government-level solutions, the history and past, and services that are available
- we can't expect the GNWT to solve our problems... as Aboriginal people we have to take our life back... we must work in partnership... action changes people... complaining does not

Group 4

- loss of culture and language... being out of balance
- sexism
- lack of communication and how the message is sent
- loss of a healthy family and family system
- loss of traditional governing system
- loss of the way we were taught earlier, the closeness, the sharing and healing
- loss of love
- when the kids were taken away to residential school we still had love but we don't know how to express it
- lost that sense of belonging
- loss of that sense of identity... we're floating around with no place to put our self down
- find and root out the attitudes of people who are not white... I did not grow those attitudes, it was planted in me because of who I was... I got swept up in the game... we have to get back to roots and back in the land
- lost the sense of hugging and affection
- people were denied traditional values
- the impact of racism and misinterpretation of how Aboriginal people heal (e.g. a man walking in front of a woman or woman walking in front of a man is traditional)
- not united anymore
- it takes a whole community to raise a child... today it is not the same
- we need to take responsibility for one another
- values have shifted... individuals have lost the traditional values
- loss of respect and listening is not there anymore
- no more caring and sharing and no self-esteem
- people have been taught to stand alone and no one is together
- we have treatment centres for alcohol but not family issues
- there are no resources available, not enough resources and no resources strong enough to help families
- programs are all vertical and the system funds it that way
- trust the Creator to help you, what you say is important
- there is not enough trust anymore and not enough sharing
- we are spirituality unconnected and there is a loss of spirituality... not enough people attend church anymore... there is a loss of what people believe in
- there is a lot of paranoia... everyone has ideas of healing but are afraid to share ideas
- we need unity and community participation... communities get stuck at different places... paranoia stems from lots of confusion
- things that passed down from residential school... I never learned how to be a parent or to love... and relationship skills... I still need to learn how to do it

- I was brought up at home but think I am a better grandparent than a parent ... sometimes I wonder who teaches you to be a parent
- modelling was disturbed, not just at residential school but also because of sickness and health and lots of pain and suffering
- each person has to look into their hearts and once he lets go of all the negative stuff he can find healing
- there is loss of culture, loss of dreams and loss of loved ones
- we all have pain and loss and we are getting awareness of how to deal with it
- it's okay to have pain and loss, but we need to know how to deal with it
- unresolved issues are overwhelming ... some losses are part of life, some losses are criminal acts ... they become overwhelming to deal with
- people are not perfect but we can focus on the positive gifts each person has to offer

Group 5

- root causes are as follows
- lack of youth involvement and lack of inclusiveness
- substance abuse makes it much different than a sober community
- residential school issues and intergenerational effects
- loss of language and identity
- bilateral violence
- unhealthy leadership and corruption
- lack of communication and education
- sexual abuse
- unskilled workers as it relates to nepotism, rather than hiring based on skills and knowledge to deliver programs
- individual self-esteem
- prostitution
- religion, forced faith and loss of spirituality
- acculturation, systemic discrimination and racism
- lack of respect, lack of understanding (e.g. government hiring people without understanding and knowledge of the client's perspective)
- need for workshops to train new workers
- loss of traditional roles
- breakdown of family unit
- silence and complacency
- lack of empathy
- committees and boards: people and members don't have the knowledge and skills to make decisions they have to make so governance boards don't make informed decisions
- normalization of the status quo and acceptance of problems as the normal way of being
- diversity across communities ... why are some communities more resistant than others and some have more vitality and others are more insulated
- we need to feel purpose and meaning in life
- the characteristics of a healthy community and family are strong values, culture, sharing, give and take and the need for a spiritual base and the need to believe in something beyond themselves
- finding the characteristics to build vitality and strength is important
- imposed bureaucratic governing structures and systems can be harmful or positive and supportive
- we lack supportive systems and have an absence of mutually supportive systems
- we lack a sense of who we are and have a confused identity
- we need to understand history and the past in order to understand ourselves
- the loss of history, values, principles, morals, pride in history, respect for success, elders and ancestors
- we need to value strengths
- our ancestors were treated as subhuman so culture was destroyed by how history ignored us or didn't value us ... we need to understand in order to understand what is happening today ... we need to understand our past history
- bitterness is a barrier
- the impact of rapid changes and rapid economic development
- honesty is a strength towards healing
- we need better accreditation legislation *(Education Act)*

- there is a lack of core funding and the duration of funding, the context of the funding is a problem
- much money is categorized and there is a need for "special" funding in order to be entitled for programs
- we need to be regular citizens with equal legal status to other "ethnic groups", status when we are not, we are First Nations
- recreation and sports are necessary
- early identification of problems and education must understand how to teach children how to cope with all the rapid change and development
- we need to be proactive rather than reactive
- we need the policy makers to get in the trenches
- reports and studies are done but there is not enough follow-through... quit reinventing the wheel... what have we accomplished?
- there is lack of accountability in the GNWT
- there is lack of women's involvement
- there is lack of treatment and healing programs for youth
- there is lack of respect for Mother Earth
- economic development is moving Aboriginal people away from traditions
- it is not the only answer especially when it's too fast... we need not to get overwhelmed by development, we need to be on our feet
- we need hope and need to remember the sacredness of the land
- we need to balance and ensure everyone is positive to develop... don't just talk, but use the land if it means a lot to you
- we need more youth leadership training and role modelling is needed
- we need the positive aspect of the north... they are hiding behind religion in the south and there is no light at the end of the tunnel
- beating dependency and gaining independence... we have to break the cycle of dependency and develop the need for self-sufficiency
- there are imposed laws and imposed systems... the justice system makes you feel unworthy... community justice tables are needed
- in summary:
  - youth and lack of inclusion
  - abuse: substance; violence; sexual; residential schools; bilateral violence; prostitution; racism; normalization; oppression
  - cultural: lack of identity; loss of language; acculturation; religion; loss of spirituality; systemic discrimination; lack of respect; lack of understanding of culture; loss of traditional roles; normalization; lack of empathy; divide and conquer
  - family breakdown: of family unit; silence; complacency; loss of traditional roles
  - boards and trustees and leadership: unskilled; unhealthy; corrupt
  - education: lack of adequate education; racist educators not understanding Aboriginal people
  - system and legislation: imposed laws and legislation; policies, regulations and criteria of European government versus Aboriginal government

Group 6

- transmission of knowledge for personal development... there is confusion in this sense
- whose responsibility is it re: sexuality and puberty rites
- there are many "strangers" within the community currently
- historically "stages" of life were recognized... not as much anymore
- parents think it's being taught in school and vice-versa... it seems to be leading to a breakdown
- there are issues re: parenting responsibilities... traditional versus non-traditional
- also a shift in terms of the whole idea of "honouring" individuals as they move through life stages by the family and community... it doesn't seem to happen in the same way anymore
- community and family support for individuals is lacking... male and female
- leaders lack connection and are losing traditional support within the family and community

- this leads to poor self concept and identity and a sense of self and belonging
- this is tied to feelings of self-worth and breakdown of the family and community
- spirituality is an important ingredient of human beings... spirituality connects person, environment and land... it seems to be prevalent in some areas but not in others... is this aspect of spirituality connected to traditional beliefs?
- conflict and clash between spirituality and religion... spirituality comes from within the inner self and moves outward... religion comes more from the outside and is expected to move inward... belief that "religion" should celebrate our spirituality... however, what has happened is that religion has tended to "quash" spirituality
- elders have spoken about the loss of spirituality in terms of a connection to the land, animals, environment... the educational systems (as we know it) excluded this important aspect because spirituality was seen as religion
- the very dramatic and seemingly sudden change in society... generational change has occurred in a decade... rapid societal changes in economic, social, TV, telecommunications areas
- there is breakdown in the traditional family unit... life has become much more compartmentalized... there is a shift from "communal" family to "nuclear" family... and a shift again now to a more individualized life focus
- there is a real lack of communication and lack of family cohesiveness and not spending quality time with one another
- there is underemployment of groups of people, but then there are many who "do the jobs of two" and they end up over employed
- little balance exists in productivity versus non-productivity... there is an over-subscription of certain people within communities who are doing so much, volunteering, working, etc
- we seem to have lost the rhythm of life as it was... there was a role for everyone... now there is a "fracturedness" of things
- productive lives versus unproductive lives... there are those whose "jobs" seem to hold more value than others
- point made that the two most important points made thus far are spirituality and rapid change and feeling that there are now just too many challenges upon us
- the shift in societal outlook in terms of challenge and success... success can now be seen as a bad thing... competition used to be good and seen as an incentive... there is no longer the same sense of personal accountability and/or accountability to one another
- traditionally, Aboriginal people strove to continue to better their lives, their tools and adapt accordingly... they never clung to things that were not working... now there seems to be a tendency to cling to the past
- Aboriginal people many want to go back to something that, perhaps, did not work originally as well as we thought... we have a lack of confidence looking forward and we hold back... we have a selective and partial collective memory
- there is conflict and loss of balance and having to choose between "success and a consumer lifestyle" and "personal health and well-being"
- looking after the self is seen as a weakness as opposed to being a strength
- we have tied too much of our identity to our job titles and label
- we have become too technically focused, like robots as opposed to trying to be good people
- we've lost some control over our personal lives and it's difficult to take this control back... we live in such an "instant" society
- there is a real shift in priorities within society... "stuff" that we now own has become so important even more so than health, etc.
- working to support these lifestyles has become our lifestyles
- we are forced to conform, continue to work in the wage economy in order to survive and be seen as a success... but it's a whole different way of thinking... society dictates "how much time you put in" and you feel guilt

- globalization impacts... you want your kids to do better than you and not have to work as hard but is that better... the world has gotten so much bigger and "progress" takes on a different meaning
- we have lost some of that traditional idea of teaching by showing and mentoring and have become instead quite dependant on external influences outside of the self and family
- there is a belief expressed that all of this boils down to individual efforts... society isn't strong enough to truly support the individual so there is conflict in this sense
- in some respects, our "vision" may become clouded and has weakened our "leadership" (we are not only talking about elected leaders we're talking about leadership in the larger sense)... or are we not recognizing the leadership that exists?... or do we have too much individualized leadership?
- there is not enough working together and no one wants to give up their "control"... there are almost too many "rights" protecting us and a lack of cooperation amongst groups... no one fails... there is grade promotion and keeping up with peers... we keep moving the goal post closer
- back to spirituality and confusion... it means so many different things to different people... there is no identifiable definition... connectedness to nature is missing

Group 7

- sport is the prevention of social problems... sport teaches discipline and respect... multi-cultural teams... sport is healthy
- the problem is that few community leaders are involved in sports... there is a lack of capacity to fill in gaps at the community level for sports and lack of funding is a problem
- but dollars won't solve all problems but it will help
- we need to build community capacity... one person leaves and sometimes programs fold with nobody to take over
- we have to recognize what sports and recreation bring
- sometimes there is a lack of motivation at the community level... we are not using our role models properly
- relevant education is critical... tie theory to practical value... school doesn't seem to be interesting and relevant for many... programs are not integrated with community values
- education is important, it opens doors... we need meaningful work linked to education
- people have low self-esteem and do nnÛ Eel like contributors in society... education needs to address that
- doing well is sometimes not supported in communities... peer pressure is negative
- there is a lot of grieving
- the world is too instant, we forget about basic principles and simple things
- there is lack of trust and we judge people too quickly
- often there are no support systems in southern post-secondary institutions
- families don't interact much with each other, life is too busy with the influx of technology... don't let technology take over "us" or babysit our children... people don't understand technology
- there is an imbalance in society and not enough emphasis on mind, body, spirit and emotions
- Aboriginal organizations don't speak of spiritual empowerment and the GNWT doesn't either... it seem to be off limits
- there are often rigid rules imposed upon us... the consequences of actions and choices must be understood
- religion has caused our imbalance (Christianity)... our traditions are coming back... many Aboriginal people are brainwashed by the church
- there is a lack of life skills
- there is a lack of parenting skills and kids are having kids
- youth programs are underfunded and there are no fitness programs... there is hardly anything for youth
- there is nothing to do for children and their way of speaking out and crying for help

- living in denial is a big one, that barrier has to be broken
- there is a need for better capacity building at the community level
- there is a need for accountability for program dollars... let's be creative... identify performance indicators
- there is a lack of vision
- trained people leave the community... there is better pay outside small communities
- we need good planning and to reach for the best... we have low standards... let's strive for excellence... we need good planning to make things more workable
- quality education is not there in all communities
- we need to integrate everything into culture not the other way around
- there is loss of spirituality... the spiritual component is missing

Group 8

- housing, violence, addictions, education, health, cultural and financial security are the problems
- there are no residential facilities for A&D and outside referrals cause removal of the person from families and triggers support systems
- there are delays in aftercare, awaiting notes from treatment centres
- we are having to stretch dollars and resources to cover assessment, referral, education, operations costs
- the effectiveness of programs is affected
- policy creation lacks consultation with those accessing or delivering services
- programs and services are poorly funded
- roles and responsibilities of the Minister of H&SS... are they accountable to communities?
- there is duplication of services and lack of services such as follow-up when the person returns to the community
- community-based proposals are rejected because of administrators at the headquarters level who evaluate and use the money for other purposes
- there is a disconnection of services, we not treating the whole family, just the individual
- Attention Deficit Disorder, diabetes, addictions, incarceration, divorce and family breakdown have an impact on the family as a whole
- Prevention, programs are reactive instead of proactive
- at the community level there is a lack expertise, knowledge and experience that can sometimes weaken organizations
- it's difficult to get away for training or to recruit, maintain, sustain credible employees
- addiction is secondary to the actual root cause
- the root cause is the generational erosion of family and self which is being passed on
- exile from the community in residential schools and through government programs caused cultural loss
- have we made myths about what works?... larger treatment centres and regional programs
- healing is feeling connected, belonging, laughter, sharing, caring... family centres provide connections... and the engaged feel loved
- there is fear: fear of costs by governments, fear of turf loss and therefore protectionism
- we need an investment of time and energy with a plan with budget protection
- families have fear of exposing baggage, being labelled and judged
- we have to meet people where they are
- our advice: a community-based, collaborative and family-based approach
- what is it that makes the individual get it done?... having the individual make choices... the children are motivators

Group 9

- there are dysfunctional families... it was a happy family, what happened?... it started in families and they have learned behaviours
- there are a lot of changes... we used to be brought up on the land and the family unit was strong in the bush with caring and sharing
- the urban and school experience caused loss of language
- we encountered changes from living in the bush to going to school and getting teased by peers

- going to school made changes because we were getting called names
- another is the impact of drinking and drugging... we need healthy lifestyle choices
- be a role model of healthy lifestyle, especially caregivers
- there is a lack of understanding of each other... we need more recognition and support of who we really are
- there is a lack of education, low self-esteem and no guidance and direction
- residential school took away our traditions, families and lifestyles then we got into addictions, crimes, family violence and suicides
- we need to relearn traditional lifestyle and family relationships
- there is a lack of education and counselling of families, youth and elders
- there are different ethnic backgrounds... it has to do with a clash of cultures and the dominant cultures
- Europeans came in to get what they could get and made little deals
- the injustice of past history is still being dealt with
- families were removed and it took families apart that were living in the bush
- it is not being dealt with holistically
- the government system, programs, regulations are designed to separate us and keep splintering people
- treaties are not dealt with and have to be dealt with first
- the human factor is not equal to other interests such as economic development
- there is lack of identity, history and pride... we do not validate what we know... traditional knowledge is not validated as an important educational skill... we do not validate our inner knowledge
- silence, we did not tell or disclose or share our experiences
- we are not listened to by the government... they do not understand what we are saying to seek funds for health programs, education programs and housing
- there is lack of communication between governments, federal government between First Nations
- we need to share beyond ourselves with people different than ourselves... have the openness to listen to the people and recognize that they can help in health, justice and education
- there is lack of cooperation, not working together, sharing and imbalance
- we have a polluted environment
- there are billions of dollars from diamond mines versus lack of program dollars
- the restrictive acts and regulations of the federal and territorial governments barricade people from helping themselves
- damaged traditional lands and an imbalance in government control... we are not allowed to exercise rights as First Nations
- we need an understanding as First Nations of current processes that affect our future... treaty rights and the Indian Act, corporate control of land clashing with cultural values... our understanding of current processes will affect future generations
- we are having problems with government programs when First Nation's should be eligible... the government system is a barrier to self development
- there are too many leadership groups with no common vision
- government is not listening
- Aboriginal people are not in profile positions... government is on one side and we are on the other
- sexual abuse from residential schools brought the addictions and crime
- silence, anger, swearing, neglect, warring, giving their children away... we need parenting skills workshops
- there have been dramatic changes... we have to take responsibility back to local communities... there is lack of ownership of problems and solutions
- there are too many government boards and committees, too many power struggles and racism

- there is no balance or value of who can contribute to make a difference
- we have to take responsibility at the community level and have less power struggling

Group 10

- loss of control, identity and culture, languages and traditional way of life
- loss of family values and structure
- loss of supports for children when the family structure has changed
- technology, fast-paced world
- intergenerational impacts and cycles
- more reactive than proactive
- children without their own vision and parents with different expectations
- competitive world rather than co-operative
- not respecting differences
- setting unattainable goals and unrealistic expectations
- improve our education system to teach the truth about Aboriginal history
- funding not reaching appropriate grass-roots levels
- women need to become more involved and active
- turf war and bureaucracy and machinery
- not enough accountability and evaluations
- not learning from our mistakes, repeating mistakes
- fear of change or the unknown
- top down approach... Ottawa to Yellowknife to Hay River
- women are not represented at the decision level
- leaders elected become complacent and do not listen
- parents need to take more responsibility
- incorporate life skills into our curriculum in our schools and cultural
- walk the talk... enough talk

Group 11

- addictions are underlying causes
- unresolved issues of residential school, traumas, abuses of all types... sexual, physical... cultural loss, traditional loss, loss of family identity and ties... separation, lack of parenting skills... young mothers don't know how to deal with issues... unresolved issues prevent healthy parenting... grief... verbal name calling... physical abuse is visible... abuse in school and community... carry anger, bitterness... inflict anger upon loved ones... projection
- lack of a feeling of belonging in family and community
- lack of nurturing... bonding so important for children due to residential schools... so hard to parent
- loss of traditional skills... negative impact on men's roles as providers... they feel insecure
- loss of women's traditional skills impacts on identity
- loss of language which is the essence of the culture... some had to relearn language
- all are underlying A&D addictions
- insecure, low self-esteem, worthless, spirituality and culturally bankrupt
- stereotyping and labelling in mainstream cultures through movies and history books... racism
- loss of traditional income and economy, loss of land... land claims are big issue
- loss of language continuing... there is a generation gap... adjustment to changes difficult with lack of preparation
- negative attitudes and feelings about education because of parents' experiences
- problem at Grade 10 level when they drop out
- impact of TV and video games on families... impact of living in larger community on language and lifestyle and interactions with extended family and community... lack of caregivers working together
- housing... lack of and crowding... addiction problems, family violence... not enough food... basic needs not being met... high rent is 30% of income which is too high... this is a disincentive to work... really problematic for single mothers... income support stresses... income clawed back... $400 exempt family, $200 individual... dental problems because they can't afford nutritional food... federal and territorial funding problems affect how people feel about themselves

- lack of nurturing
- we can make a difference today and talking about it is healing

Group 12

- we are understaffed and overworked... working long hours and many case loads to handle
- lack of involvement in sport and recreation
- different class systems... stereotypes of people per jobs and as per people
- program being cut by the Feds and GNWT... too few regional treatment centres... travelling long ways to go to treatment centres... length of program too short
- time consuming to write proposals and reporting... bureaucrats don't care... they worry about their pension... staff have lost touch with reality... the system is unwieldy
- lack of trades training... working with people who are illiterate... need assistance and support to those who want to help... lack of employment opportunities... difficult accessing education... inappropriate curriculum which is not related to child's needs
- residential school systems broke down the Aboriginal family system... lack of parenting skills, no family values... parents learn the hard way... causing unhealthy, irresponsible people
- lack of adequate housing... system inefficiencies
- no financial backing to plan... we need to establish community plans for community vision... community leaders need to support plan... assess where want to go and how to get there
- territorial and federal government doesn't listen to the communities... it creates policies and programs without consultation or asking how or if it fits community needs... so proposals are written to meet need of policies not the needs of the community... policies are written by people who don't know the communities
- communities need to support those who want to improve their lives
- we need to have sober leaders... positive role models and positive public image
- loss of skills... people leaving home and communities because can't compete with wages offered by government and business
- spiritual ways should be priority... where do you turn to when it is lost?... spiritual healing ways need to be revived... residential schools broke down the spiritual ways of the people
- too much community denial
- FAS/E need to be brought out and addressed
- family violence needs to be addressed... we need counsellors who are healthy, not overworked
- the system is set up for failure... self-government may offer possibilities but everyone may not be ready for this, but they can get the expertise... community needs to take more ownership of their healing... stop denial... how are we going to protect children who are witnesses to abuse and violence?... it affects their whole life and they become part of the cycle... government needs to recognize and respect community resources... some programs are working and positive and keep them funded... don't fix what is working
- fund sport and recreation, put money in the right place

Group 13

- sense of hopelessness, substance abuse, low self-esteem... self-fulfilling prophecy... physical abuse... loss of identity
- most young people have criminal records... lack of awareness or procedures such as pardons... loss of language, loss of soul, loss of culture
- lack of personal responsibility
- prevention and program is not legislated... support to family at risk
- more accurate community profiles
- reason in school for income support... work and provide own money
- lots of alcohol problems
- no social workers... neglect in small communities
- officials need education in leadership... leadership in question
- not enough rewards for achievement
- lack of education

- income support as part of education does not work
- not enough support for the individuals
- not long term too short
- look at whole family not just one situation
- commitment from GNWT
- doesn't quality for subsidy for daycare
- no communication in communities – lots of communities kept in the dark
- capacity... where to go to for help
- long-term planning for funding
- strategies
  - ~ community involvement
  - ~ role models and mentorship
  - ~ how do you sell the idea to kids?
  - ~ use the people we have in a traditional way
  - ~ try new ideas to get community going
  - ~ elders' stories
  - ~ personal commitment... how bad do we want to this to happen
  - ~ right attitude
  - ~ parents make some decisions to pass on to children
  - ~ what can I do for myself?
  - ~ respect, volunteer

Group 14

- root causes... shame about what has happened to them... doing day-to-day jobs but don't know what is happening at home... affects performance
- fear... sexual abuse... don't talk about it because of fear that it may happen again... fear if you disclose you will be punished
- residential schools... went to school in '50s... too strict, nothing wrong... mom went in the '30s... it helped where she is today... try not to treat children the way I was treated... used to follow rules, don't any more... treat grandchildren very easy
- defending residential schools... it helped some people... the vision was positive... assimilation and ability to adapt but lost context
- sexual abuse happened at home too... when back home, got culture back half and half... it affected self-identity and caused confusion
- residential school was a positive experience... I wouldn't be a teacher otherwise... traditional, nomadic lifestyle in 40s, 50s... forced to move to communities and live community life... drastic change in short period of time
- going through employment and no employment, now employment again... what problems coming from employment... done drugs, lots of dollars... elders claim social problems... good paying jobs, drank 60% of time... bad spending habits by personal choice... don't blame anybody for your lot in life... personal choices make the difference
- abuses... underage drinking... try to talk and guide kids... kids don't listen... they think we don't know what we are talking about... it causes worry... abuse of alcohol in kids causes worry for parents and grandparents... what causes them to drink?... nothing to do... lack of alternatives and options
- have seven kids... I was strict with grandchildren, easier to get away with things... friends influence them... young kids 13 years old drink... don't scold them, talk to them... so I talk to them... get involved with them
- strict control by others... control by someone but with no input... could also apply to government programs... change in attitude if talking concern about abuse of control
- parent's and grandparent's attitude could be extended to programs... this conference is an attempt to deal with that... fear of control because of past history... we all react, politicians too... how can we work together to have input
- politicians can affect change... people at community level do think they can
- need to be more forward not stress past tense... can't move forward without dealing with the past especially home situation left us incapable of healing each other or get out... had to watch others to find out how to behave and heal... could do it ourself after that... pain and trauma is called something else such as drunk, etc.... others need to see and connect pain to behaviour... need to be able to understand the circumstances... have to have

right people to help... sometimes right person is non-Aboriginal... local people in community need to be healthy, trustworthy and understand confidentiality

- social services doesn't always get it right... lack of understanding by bureaucracy in Yellowknife of community issues and needs... there is demand for information but no visitation like an absentee parent... administrative burden... created a dependency on government... we were nomadic, no welfare relief
- develop communities and government structures but closed to fresh ideas due to lack of trust
- can't get away from government... parents have responsibility but there are limits on what we can do... legalities of family law and how it applies... kids know their rights... allows them to do things we don't want them to... 12-year-old can choose where they want to live... 16-year-old can live on own... how do we support our kids?... young offenders can recite law... lack of trust... didn't ask for parents and grandparents input... noted that the legislation was out for consultation for ten years, best interests of the child
- holistic look at one part of family life... look at child and all of a sudden family not there...
- government too big... troubled population not doubled... files bad in foster care... reason why kids removed... sexual abuse at six... taking me from my family not necessarily the answer because removing from rest of family or community... don't pay attention or take kids... needs to be a community issue
- each community unique... policy and guidelines have to be broad and flexible so communities can fit in... policies fit major centres not smaller communities... listen to the people
- diabetes... national guidelines... H&SS streamline some communities... can't access because of that
- communities need to be brave but never given a chance... it's top down... communities need to take ownership... government dictates how we do things, they don't listen
- flexible leadership... positive response from communities... programs don't fit... community wellness funds there and wellness plan couldn't be implemented... have to look at funding wellness rolled into healthy children... 32 communities... policies and programs need to be flexible so communities can have more control, be more involved
- parental visits... consultants should be going to communities... sessions on sexual abuse... everyone ready... teachers, anything about disclosing have to go to RCMP
- culture is an obstacle... sexual abuse... grandfather abusing but taught to respect him... Nunavut issue trying to raise awareness but no one would phone in because individual was son of elder, a medicine woman... tradition and culture need to be rebuilt
- suicide a big thing... won't talk about it... young people talk about it when drinking and deal with it in own way
- no program for native language... loss of language
- told we are responsible but we have to go to government... has to go back to family
- solutions have to come from people... suggest obstacle always putting it on someone else won't work... how did our grandparents or parents do it with limited resources?
- people won't stand for my behaviour but I didn't know I was doing anything wrong... they had to tell me
- strong families, strong communities
- father can't read or write, he insisted I go to school
- shouldn't try to blame... decisions have to be community driven
- contingent on how families develop... each community is at a different place

Group 15

- loss of identity, loss of culture and language
- loss of parenting skills
- lack and loss of respect
- poverty and high cost of living
- lack of recognition of territorial government, political instability... penalized because of

low population base and geographical position
- lack of communication and/or listening skills
- no acknowledgment of past mistakes
- individual control of personal finances
- change of values/lifestyle
- lack of accountability to the community
- curriculum not working, higher expectations needed
- impact of residential schools
- impact of relocation
- low self-esteem
- lack of knowing who we are as Aboriginal people
- unhealthy leaders making decisions
- ourselves, stop blaming others
- lack of training and human resources
- lack of strategy in the communities
- need to develop more support and ways of recognizing success stories
- leaders not in the community, lack of communication among the leaders
- youth not encouraged to have a voice in public meetings or conference etc.
- no team-work with the youth
- change of election process, rules of elections not working... in past more traditional
- need to share the funds with where there is a gap in services, lose out on federal programs for various reasons
- roles and responsibilities are not understood by community leaders... band counsellors, all boards
- a lack of a voice outside of your area, region, reserve, government
- lack of team-work among community agencies
- change of lifestyle from traditional to non-traditional which affects many areas of living... dealing with personal problems and issues through physical activity
- individual lost traditional skills and activities
- need to have a positive attitude to lead a better lifestyle
- break down of family dynamics .... Elders living in senior's homes
- not enough family functions
- need to prepare for globalization
- lack of unity within communities and regions
- lack of funding
- lack of education
- lack of knowledge on certain issues such as FAS/E

Group 16

- dependency starting with the federal government, source of funding "the feds should do"
- dependency is a learned behaviour, intergenerational... children learn from parents to be dependent
- sense of loss of independence and self-determination due to rapid loss and social change and trauma
- loss of traditional lifestyle of travelling and living on the land to community with minimal transition
- government domination resulting in loss of self-reliance
- loss of identity, belonging and meaning as a result of moving to wage based... in regards to traditional pursuits, work, loss of structure and meaning
- impacts of colonization from way back resulting in change in way of life... changes occurred quickly, 30 to 50 years... the rate of transformation, it happened too fast
- loss of family and experience of being parented and therefore don't know how to parent... up to four generations who were never parented... parents could never teach you how to deal with these issues because they never had to deal with drugs, TV... impact of new society on old traditions given the lack of parenting skills
- unrealistic perception of what the real world looks like
- disciplining children was not as complicated before, related more to physical safety and not social and moral type issues... much more outside influences... more challenging today
- experience by many of trauma... violence, abuse... compounded by rapid societal change making recovery very difficult
- change in who our role models are... used to be elders... now someone "popular" and from outside, not necessarily a good role model

either... impact of good role models diminished in community
- loss of sense of who the "elders" are... based on age and teaching but no certainty about who is an elder... what qualities do they have?
- sources are not connected and people not getting the right kind of support, more hopelessness and more helplessness
- system too complex to engage people
- mother of 12 children whose children were in day care where she was in school but now school's out and all the kids are at home... she is accessing some sources but not coping with entire burden... children not ready for school
- all issues in society are not treated equally... even more so those issues that affect women
- dealing with poverty and illiteracy in an affluent and literate society

Group 17

- lack of education, unemployment, high drop-out rate, poor housing which is inadequate, crowding
- lack of opportunity, adjustment to wage economy
- family problems... both symptom and underlying cause
- symptoms also include shame, guilt, anger... separation from family and culture through residential school experience... also feeling powerless... residential school resulted in five generations (150 years) who do not know how to parent... also loss of family intimacy and unity and ability to have supportive nurturing relationship
- inconsistent vision from leadership... lack of trust in leadership to want to meaningfully change things... lots of mixed messages... lack of trust in others generally
- elders are dealing with as many problems as youth and never really had the chance to deal with issues before... lots of denial... pride and shame prevents people from seeking help and guidance
- concept of respect for 'elder' must go beyond Aboriginal cultures... it's important across all cultures... lots of cultural erosion like misunderstanding of the role of elders and youth
- loss of teaching within families... dependency created on government on others... no sense of personal responsibility for selves, for housing, etc... lots of disincentives to people to work through public housing policy... these policies create and maintain the dependence
- what created dependence?... bureaucrats and leadership don't have guts to say "no"... if they do people will go above them to politicians, senior bureaucrats... easy access to leaders by the public mean that they will often go over people's heads
- sense of community not always there... people focus on themselves and their needs only but lack ability to take responsibility and care for self
- policy is often imposed on people... no sensitivity to the needs and diversity of all the different people... Indian Act defined a lot of this... policies seem to be carved in stone, inflexible... unable to make policy solve the problems of the individual
- there can be apathy, feelings of numbness within government... inability to make government policies and programs fit the needs of the people... government is very fragmented and dysfunctional... it's not clear who to go to for what... "not my department"... prevents holistic treatment of people who come in contact
- not efficient or holistic approach... no trust or ability to work together even between health workers and social workers... examples of violent child welfare cases, etc. that happen because one arm of the system is not talking to another... holistic interests of clients are not looked at... lack of coordination between service delivery agents... concerns re: client confidentiality overrides all... policy changes should not result from one individual abusing or misinterpreting policy... instead should limit that one person's ability to work with policy
- loss of sense of community results from the barriers we have put up due to requirements for confidentiality etc. etc... written policies replaced the way people used to come together
- "ethnocentricity" means our way is better... "who you are is intrinsically wrong and bad

and we'll make you better"... people know the needs and have to take personal and community responsibility... people have not been allowed to work on solutions to their collective issues

- other root causes added as addendum by a member of the group... loss of ability to communicate with one another and listen... loss of sense of community... loss of right to take responsibility for ourselves... loss of ability and right to address issues as a community
- main points... ethnocentricity, our way is better, oppression, cultural erosion, dependency, wards of state, loss of family, culture, teaching, communication, sharing and values, ownership by leaders, sense of community, trust and respect, personal responsibility, ability to address issues, and restrictive policies.

Group 18

- oppression, number 1... Aboriginal people not recognized as human beings... our ways, language, values, principles, spirituality not considered significant
- in foster home, discouraged from speaking own language made me feel insignificant, unwanted, that they hated me... need to expose this and make it right... other groups share the experience of oppression like women and youth... look at the conference, predominantly women, maybe because of how men treat women
- when I was younger and saw women being treated a certain way, abused, given a hard time, my mother was one of those... when I grew up and started examining relationships I became aware of this... but there's a lot more men here than usual... women are addressing social issues, although not necessarily making policy and are underpaid... as a society we've quit valuing uniqueness of people, individual differences... people are not treasured for their uniqueness
- changes in lifestyle over a short period of time and people not living on the land, number two... people who are dysfunctional in town are healthy on the land... severing the relationship to the land evident in the concept of community as an administrative centre as opposed to a sense of relationships... relationships, people don't know how to relate to one another... segmenting of extended family as families... live in nuclear units, lack of support and learning of parenting
- concept of Dene, as human beings from a specific geographic area... for Dene the relationship with the land is the basis of who we are
- number 3... lifestyle change, we start becoming dependent on government... concept of community not understood... relationships make us really look at ourselves, to learn about ourselves for example Ray Tuccaro's comment about learning about love from a two-year-old... what I'm learning now is the need to come from a place of love rather than anger... value and wisdom of elders is missing in our lives and it leaves a gap... when people lived on the land all generations together in the same area... now in town families are split up... who takes care of the children?... also was hard to drink to excess when elders around and in town no one there to straighten you out
- anger due to years or generations of abuse is number 4
- loss of self-esteem and confidence is number 5... based on how you live, alcohol abuse is an example of anger... discussion of bingo creating problems in communities... women are powerful and should talk seriously about banning bingo... people forget about their kids
- loss of purpose or meaningful role, number 6... when living on the land people had a purpose to provide for their families... haven't replaced it with a meaningful role in new lifestyle
- loss of language is number 7... so much of culture is interpreted through language... lost contact with elders... disconnectness not just for Aboriginal people but westerners as well since we come from a farming culture... our society disconnected from the land... Mother Nature, our own species and our own families, our spirituality... don't even pick up the phone

and just e-mail... disconnected from our own community

- frustration is number 8... with all these issues, lack of controls, government policies and rules and living with disabilities... we talk about how hard it is to "deal with" FAS/E kids and it's so much harder to be one of them... they're aware of everyone's frustration with them... hard for them to cope and produce due to a condition that is not their fault
- lack of will and lack of ownership is number 9... these are warm and fuzzy observations but that's all they are... communities want someone else to fix it!... I don't agree, things are changing now... more and more people are making a great deal of effort such as young women attending CPNP and ten years ago their kids would have been in care... yes but people here are committed but the majority of people in communities don't want to take ownership... people get frustrated and stop taking action
- what happens in community, people stop doing things properly... need the balance of power in the community... see three things: we're responsible for kids until they're 18, 28 elected people in the town and they do their own thing, don't take their oaths seriously; forgiveness is zero, there is no forgiveness... lack of ownership of problems, issues and responsibility
- have to look after ourselves, our kids and our town... leaders have to be sober... leaders not healthy
- women have a lot of power to affect change, do something about FAS
- church says don't try to lead a community until you clean up your own life
- it's time for action, we've been talking about these for years
- residential school is number 10... loss of parental role, parental role models, language, culture, values... solutions to addictions won't go away overnight, it will take generations... it's important to understand where we are today... need to retell and retell the story because it's part of the healing
- lack of wellness approach... need a wellness coordinator, visible, central like Cambridge Bay pulling together resources... there's a holistic approach to families and communities... communities should pool resources... lots of money out there but fragmented funding systems are not helpful and not set up to encourage coordination... they foster competition, don't allow groups to spend money on key problems
- income support is number 11... and other programs and policies are not helpful
- lack of housing is number 12
- fear is number 13... the way elders talk about dysfunction fear is at the core... elders see what is going on... fear of speaking publicly about issues because people will be angry... fear of speaking out about residential schools, foster home abuse... think of residential school experience, helplessness, no one to trust, to love or comfort you... have to keep quiet, not allowed to speak out... always made to feel guilt, even when you did nothing wrong... leads to shame and bitterness
- lack of positive role models in general is number 14
- about oppression... oppression also leads to shame and fear... *Indian Act* precludes gatherings, being truly human... it coerced people to give up rights in order to join army ...many men didn't... also own land, buy alcohol if treaty... church disallowed tea dances... all contributes to shame and feelings of inadequacy
- residential schools... not allowed to speak to or hug siblings... guilt on the part of those who observed abuse at residential school and didn't know what to do about it, so did nothing
- sense of caring doesn't exist anymore in communities... you can tell by looking at communities, buildings, people, homes... our people don't own anything, have own stuff or are not responsible for upkeep
- loss of respect, fear of truth stopping people from dealing with an issue... fear of parents has an effect into next generation... intergenerational impacts

Group 19

- generations of parents lack parenting skills due to residential schools ... generations learned helplessness
- education system does not reflect northern culture, geography or history, lacking cultural teaching and values ... how children taught does not reflect Aboriginal traditions ... people need early childhood development supports
- northerners have experienced too many losses like child sexual abuse, income, language, culture, parenting and are on a grief journey ... changing the path we walk ... cultures have clashed ... one culture dominates to the detriment of the others ... cultural loss results in profound effects at every level society and culture ... have created a win-lose situation ... our environment is too competitive versus cooperative ... we need shared responses ... racism or discrimination is systemic in the north including racism amongst and by Aboriginal organizations ... colonialism means program based not community based
- loss of language and literacy skills including own language ... identity is lost and individual self-esteem is gone ... shame has led to soul sickness ... we need pride in self and culture
- responsibility not given to people or allowed to take it
- poverty ... economy was to exploit resources created dependency on trade ... things of cultural value have been replaced by money ... northern historical values have changed now we have displaced values ... priorities are different for different cultures
- fear of systemic shift from central programs to community-based decisions ... too steeped in process ... multi-generations have learned helplessness
- northerners are too willing to label ourselves negatively ... disenfranchised people ... we say we can't rather than we can ... we need to change our attitudes ... reflections of the Indian Act and treaties
- lack of training leads to lack of employment ... lack of individual programs equals dependency ... system in the north creates dependency ... no incentive to be independent ... discrimination, isolation, internal racism among Aboriginal groups
- rage resulting from loss of identity, loss of boundaries and loss of respect

Group 20

- acting out behaviours ... personal traumas in our lives and we act out ... then awareness brings healing ... sexual abuse as child leads to behaviours ... low self-esteem, racism, lack of education and employment, dislocation and loss, addictions, despair, lack of spirituality, identify and affection, love, belonging, understanding and empowerment
- youth are unaware of the traumas
- power "our north" with self-determination ... we need to make our own decisions ... distant Ottawa ... Aboriginal self-determination was eroded and taken away ... wrapping up land claims will enrich opportunities ... we will have money and economy ... once self-determination you break out of the cycle of dysfunction
- work at prevention not after the problem exists ... we invest so little money in prevention programs like youth recreation ... in government we have limited resources ... prevention, real discipline, real vision ... too much money spent responding to crisis
- housing ... if you do not have proper housing, how can you deal with yourself, bring up families? ... some people don't fit certain programs ... they have basic needs like food, shelter, supplies, safety, education, health care
- racism ... NWT is multi-cultural ... people say hurtful things, leaders promote racism ... we need better sharing of powers and people working together ... we would be more powerful if we got our shit together ... leaders are angry with often misplaced anger
- a lot of problems come from the home ... how we raise our children? ... how can we get along with others? ... a healthy community comes from healthy families ... there is always criticism from community members ... we need volunteers paid or unpaid, sharing input, participation

- alcohol related... lack of employment opportunities and education, low self-esteem, dislocation... if working, don't know how to bank or save money... at the hostel you were told when to get up, eat, go to school... became institutionalized... becomes addiction and illness then can't do without it
- addictions... alcohol, drugs, gambling, smoking, sex... Viagra, adrenaline rush... not getting anywhere in life... what's the point of working?... incentive not to work if money goes to rent
- despair and emotional distress
- lack of spiritual identity to be a whole person... need to have a sense of spirituality to be a whole person... self-evaluation... need to be understood is the number 1 fundamental human need
- how you empower or disempower the process?... a sense of belonging... need for you to understand yourself and where you belong... set up a mechanism to empower or disempower
- relearning how to become better parents, without having been parented... as we had no hugs, no "I love you" and maybe only had "bad touches"... at hostel we were told when to eat, go outside, go to school... became institutionalized

SECOND SMALL GROUP DISCUSSION: What strategies and action plans will address the causes of our problems?

Group 1

- opening comments... let's do it... we feel a little lost... challenge to the elders to give us the past for our future and help us achieve... focus on the political agenda... how do we connect with our leaders?... we want a clear item on the agenda... take care of social needs
- ... knowledge of process of implementation... take more with me... feeling very good
- what we'd like to see?
- review of causes and roots... a series of traumas... results of traumas... we need to provide interventions
- new relationship... the message from non-Aboriginal who did not believe traditional values, culture of Aboriginal people... we need to share the values of society... why isn't the history taught in the schools?... teach in homes
- territorial... self-government to take social agenda into account and plan... regional, community, family and language... individual educational resources like restitution at J.H. Sissons School and the Dene Kede curriculum
- use the circle... physical, emotional, mental, spiritual... and work together in these areas
- do something with the smoking and diabetes
- individual actions... take responsibility for wellness... seek resources to help oneself... human resources, elders, others who on their healing journey or responsible for the job and role in the community
- community and family... developing follow-up wellness plans... share and integrate resources... support local resources... family take responsibility for follow-up plans... family take responsibility for children and youth behaviours... promote and understand traditional family values... limit TV and other influences... teach values and principles to children at an early age... resources in the community are needed to take responsibility... contact intervention
- education... working with families... make contact with the parents... resources and materials... opportunity to use the resources as the tools in the home working with parents... observation of parent and child... referring to outside resources... develop

action plan and alternative methods... set boundaries... use appropriate confrontation and take risks

- genuine interest in resource people... strengthen relationships... when we look traditionally it was the relationships
- how we communicate... understand and encourage positive family dynamics... allow the people and community to take ownership to the reality

Group 2

- the conference is positive... don't want this to be just another conference... know Premier very committed to social agenda... leadership role and not doing it... want to keep planning committee together and have them work on direction we are going because don't want it going back to government which will just be about more paper... entrust with recommendations
- who is on this planning committee?... don't know what Minister's plans are, could be different than ours... she mentions going into communities for further dialogue... when is it going to stop?... need community input but no action... people tired of surveys... is this just going to be another document on shelf?... when the Minister goes to communities, is she going to repeat everything said here?... we need a time-line... the government requires a strategy from you... you can ask for a time-line today
- lack of education affecting youth... educate the educators... elders said we are giving our children English traditions not Dene ways... would like to have Dene immersion schools for cultural revitalization... seen schools that have done this, and boy, the children are different... on the reserve we switch back and forth... have to look at how the Dene and government will work together... the *Territorial Act* does not acknowledge Aboriginal people
- would like to see committee that represents everyone, a time frame and accountable to us and the cabinet... develop a plan for what will be changed... based on principles
- people understood the talk by Mr. Hardisty... why do you think he got a standing ovation?... it is because that is what we have been talking about... he broke down the barriers so hopefully we learn
- been studies done already, where are they?... the committee should look at past studies... take three to four months to look at things... how many boards in communities?... mission statement should be developed but need elders... Council of Grandmothers .... what ceremonies do they have that could guide us?... spiritual, but what is their role?... laws... worked with elders for ten years .. government talk holistic but don't know what it is. Why do you think it is run as it is?... we use a circle... decolonization therapy... government is set up by departments... when talk holistic use Dene definition... government doesn't have the principles to guide them
- who was involved in organizing this conference, any community involvement with government?... don't think of Aboriginal people when organizing this conference... elders not asked to attend and to guide us... our views were disregarded in this process... a lot of people wanted to come to this... as planned, we don't really know what the purpose is or what we trying to accomplish... Marvin Hardisty being honest, that is what needs to be done
- Grandmothers' Council... their term too long... criteria, what is their role?... to be chosen it is an honour, a reciprocal honour... when chosen for the task people want to know what the accountability is
- it is confusing to listen for two days... we need to follow Dene ways and to do our things... elders tell stories... that was my schooling... town life is totally different... you are told what to do... take responsibility and start working with it... love is honesty... nationality shouldn't matter... we have to teach them... have to create a circle and work together... have to stand up and say this is our way
- we had a strong tie to our culture through feasts, dances, etc.... somehow we have to incorporate into programs... raised with values

and beliefs like honesty and safety... something held people together as a nation... last 50 years so much violence... have to go back to culture on the land to learn ...to be proud of who we are... self-esteem... have to talk about, plan and strategize because it will be a slow process

- listen to elders, they have the education... not passing on culture and traditions
- don't agree we are not teaching our children... on the land we are smart but in the community people are confused and don't live their culture... they can't make sense of two worlds which is not to be mistaken as racism... give us respect as first people of this country
- see leaders drunk on the streets... they lost something too... they don't have the role of surviving anymore
- companies in quickly and do drug testing... no preparation in the community to deal with this and prepare employees... high use of drugs... nothing helped people deal with the reasons for use... suicide when company moved in and now further suicides
- mines and drug use... communities not prepared and issues not dealt with
- Council of Grandmothers... problem with selection and how involved... trust issue... government appointed, not community based... how much community involvement will these elders have since they weren't community selected
- strategies... within three years we would like to see a shift in perspectives... working on our land... culture... funds need to come back to our culture... a system needs to be designed by Dene... teaching of the drum, relationship with Creator... guidance and a vision have to be taught
- develop a theme reflect Dene ways... people who have knowledge of Dene ways... a "team" or "congress" which includes all community members
- saying "this is the way"... elders say slow down, think about this... have to be careful because our children have an English culture
- how do we take advantage of both worlds?... diplomacy of how we come across, use principles... how do we break down social barriers... keep politics out

Group 3

- education... home schooling or schooling by the elders... get everyone involved in developing policy, teachers, students and parents... new curriculum... the Dene Kede curriculum... it's out there and not being utilized... make our schools more accountable in dealing with behaviour-challenged children... youth and kids get labelled... schools are designed for well-achieving students... schools should be based on the principles that were taught by Hollow Water
- is the government hearing what the people are saying?... lots of planning needs to happen in programs and policies... not many people in communities are involved in planning... there was over $9 million given... how much is really spent in communities?... the planning should go from the bottom up
- more Aboriginal teachers are needed because there are primarily Aboriginal students... if this happened culture could be taught and not lost... there are Aboriginal teachers that are not being hired... I think there is a lot of trained... unemployed teachers... I have a teaching certificate and nobody will hire me... I'm in addictions
- we all get our funding from Deh Cho... we have the same amount of funding... we work alone with no benefits... I use my own vehicle... I need benefits and adequate funding
- funding should go directly to program
- I came here to talk about social issues and I heard nothing
- implement healing circles everywhere like in schools
- multi-year contracts are needed... it's stressful to be on a yearly contract... it makes us feel our work is not valued... working with children and families is the most important work and yet we are not valued... how do we do that?... it's a maze to try to get help for women and families like income support and housing

- we are expected to run program alone... we are overworked... there is no fairness and no structure... nobody representing... we need support and more representation in regards to social programs
- each Aboriginal group needs to grab hold of their tradition and put it together, helping each other... learn who we are as individuals and how we support each other... we need to know how to help... people need to speak out... addictions, violence, etc. need to be brought into check and looked at
- income support should be brought back under Social Services because the Social Services Workers can help clients better... money is a sensitive issue... government needs to stop taking and deducting money off cheques... it's awful... if they make a little cash it's deducted... income workers need to be more respectful to people in need... they are very rude
- in order to help social recipients become self-sufficient we need well-trained social workers in the offices... instead of just giving money they should be teaching people life skills... the interview for application is demeaning... they need to be kinder, more respectful... this issue of income support went ahead without consultation with the people... government needs to consult
- there is a need for restructuring of boards so we save money for more programs
- there needs to be action taken... it takes time but slow down and make a plan so we end up with a good system that is solid
- I think we are all frustrated but government is here so they're interested... we have lots left from former government... maybe we should form strategies and say where priorities are and where money will be best used... government should maybe look at money and where it's approved
- Aboriginal government and communities need to support and deal with social issues... give money out there... they need support
- oil and gas negotiations should include money to deal with health and social issues
- healing... work with the entire family at once through home visits for A&D, counselling, sexual abuse issues and everything else... do home visits... kids know they need to be involved... taking ownership of your actions... this would be easier in the home... it's safe and comfy... family camps and healing lodges... to assume that people who were traumatized and are in pain, to do it in 30 days is a recipe for failure... they must learn first, then act... people heal at different speeds... some are shorter, some are longer... in some programs I've worked in one year... some were just starting at this point... going home to a community that is still ill is not good... a second-stage home for continuous aftercare is needed
- different cultures need different types of programs... help develop cultural-specific programs... the different cultures need to have input... the communities know... if they participate, they will take ownership
- treatment centres need programs that have aftercare... people can come back if they need... we need more treatment centres in the NWT... treatment centres need to be in appropriate locations, not uptown where they see the beer but out in the country would be good as they could be on the land... the bush process is a sense of spirituality... we see the benefits of being out of town, it works
- we need a family violence act to protect mothers and children... families are in pain when they are torn out of their home... men should go to shelters where they will be worked with
- working together as husband and wife to start to build their relationship... next get family involved with a counsellor... build good family for healthy communities... such as a family project... building love for life
- healing is a lifetime thing starting with one person at a time
- you can't grow up with all these issues and expect to be normal... recognizing that it is not to blame, but to understand

Group 4

- we need suicide training in our community and more suicide intervention training and prevention training
- we need training and follow-up for people who are trained
- we need more therapeutic training such as gardening... bring people together in a non-threatening way
- we need education for band members... I need their support
- we need sharing and healing circles... talk about what's in your heart... it's a way of healing... have circles with band members... all the principles of Hollow Water talked about are in the circle... healing circles are there to express sadness in their life... sharing is letting go
- we need the commitment of long-term funding instead of bandage programs... we had this discussion about funding 25 years ago... we need a shifting of how we do things
- to have a vision and philosophy pick a date and go for it
- spirituality is fundamental in everything we do... we are all broken and we need to be whole
- each community should be given the responsibility to resolve issues

Group 5

- in general build self-sustainability
- the terminology of social development is derogatory... "social development", what does that mean?
- acknowledge the qualities, strength, pride and ...story and where we are going... what's wrong with how we are already?... we associate social development with negative social assistance or the welfare stigma instead of custom-made solutions... let's help each other
- self-governance is giving more control to the people
- we need practical skills-based training and regional and community-based workshops from the grass-roots level... from the bottom-up approach in program development and service provision
- we need ownership and accountability at the community level... focus on the decision-making process
- education should include the principles and cycles of life... incorporate principles from Hollow Water into the curriculum and take a holistic approach and put the 'true' history and Aboriginal history into the curriculum... we need an understanding of both history and principles
- smaller communities may adapt better to this model than larger communities
- by training the educators the principles belong to everyone... sell it to communities and educators
- we are here in Dene land... this society has imposed we need to remember
- it is mandatory to have a culture-based curriculum and part of the recruitment process and orientation should teach this
- in the past there was heavy reliance... let legislators and policy makers make it a law that teachers should be part of the process... have a course in high school that is mandatory on northern studies... this could be used as an opportunity to weave it in
- develop orientations for educators in an inclusive manner
- have family literacy programs and help build adult literacy levels... this needs to be embraced and promoted... ABE programs are too structured and don't fit everyone... again stick to different needs for communities
- the community needs more life-skills training and schools need to prepare youth for their life work and the land... often low literacy goes along with poor coping skills... so programs could be used as an opportunity
- government tries to do everything... strategically, what do we need to do to empower people to take on and use government only when needed
- the Legislative Assembly should revisit the policies and regulations on education and accreditation... take away money or cost barriers to education
- the regular education system needs to prepare people for the north... it's too academic... we

need to teach self-sufficiency, not dogma... and create life enthusiasm in youth... the system needs to focus on practical life and how can you excel on the land and in the community... be big leaders and take control

- teach children principles and an understanding of the past so you can go from there and pass it on to children and grandchildren
- youth... the NWT Youth Association should be recognized, but how?... by involvement in the planning process which is a good next step... look to popular whole... initiate something for youth, for example. take youth and travel with Grand Chief Mike Nadli
- integrated service... a proposal for single mothers... own it... weave the web and get youth involved... 12 youth went to the Legislative Assembly, schools, courts... do job sharing and mentoring, pairing youth with elders... ask them what they need and focus on commitment building
- the GNWT should focus on education, training of skills, workplace education, first aid and be diversified
- the NWT Youth Association is not core funded but have developed corporate sponsorship and have to partner for specific targets... we would like to see encouragement of this
- youth themselves need to decide... there will be one this summer
- grass-roots people need community-based conferences and input from the bottom up
- program development and accountability go back to community... we can only give tools, not do it for them... provide tools but let them determine... accountability at all levels including leadership and community level
- healing program just for youth like healing centres
- governance... communities want to take over but may not know how... self government is moving in that direction
- heal the leaders... you are recognized as a leader, whether you are part of problem or the solution

Group 6

- we should go back to traditional teachings, values and principles and acknowledge that the current model doesn't fit with the traditional teachings... focus on the introduction of traditional values and principles
- the action plan should include the following...
  - integration of traditional health models with contemporary models... or perhaps create a new model which also applies to education and justice system as well
  - Inter-agency Committees in communities need to cooperate and there should be acknowledgement of the importance of these committees... communities should give these committees the ability to act on issues... they should be a forum for updating one another and sharing activities and jurisdictional authority... many questions conflict with existing laws... this has been tried before and is always suggested... it has had a moderate degree of success
  - stop making all these organizational plans and focus on being balanced within... focus on the emotional and spiritual aspects of self as per Hollow Water... start there
  - start one person at a time with a very personal and individual approach to issues... not a "program" oriented system approach... do we really need more resources or should we be reallocating the existing resources?... people need to go out as opposed to asking people to come in... take the individual approach versus institutional approach
  - point made that perhaps government which has a role may not be flexible enough to support these kinds of new initiatives as more creativity is required... give up some of the control, notwithstanding clause, for program service
  - develop a single goal territory-wide... involve everyone and all agencies and strive to send the same message... sticking to the same goal but leaving room for flexibility as required for each community and

including all facets of life... we need a system to evaluate the achievements
- our leaders need to be balanced... many of them are not currently healthy and are now faced with these huge decisions that will affect the whole NWT... but they seem to be focused on fast easy money and don't seem able to really look long term in a healthy way... find a way to integrate economic and social development in a holistic way... promote a holistic approach to social, economic and political life
- we need to acknowledge the difference between education and training... short-term training opportunities are important but are very situation specific... education is a more long-term approach and provides that basis of understanding so that one is able to apply skills to a much wider range of situations... we should find ways to address these kinds of issues with the younger generation and try to educate them in positive ways with the introduction of values at the earliest possible age and family literacy and encourage the creation of programs in this regard... holistic, community-based approach... encourage greater family participation such as literacy in the community and family responsibility... it is very important to place emphasis on literacy... and adult involvement is critical... for example, develop workplace education and literacy programs... we need to strengthen family literacy and workplace literacy... students must be appropriately assessed first with quality assessments... hire an educational psychologist to be made available to the health boards

- instead of having so many separate agendas, we should have a common agenda
- this is really very simple... we are making it too difficult... it's really about low self-esteem
- we need to focus on that and think about how we deal with things in our lives... we need to take this home and come from the heart... if everyone at this conference made a serious commitment to work on themselves, a commitment to do something, this would make a huge difference if we were to all model that behaviour... it wouldn't cost money, would cost our own time only... we should approach it in this way... personal awareness and self-commitment
- personal life management skills should be included in ABE programs
- children need good nurturing at home and stability at home, security at home for a good foundation
- what do we need?... we need nothing... we need to take back responsibility of and for our kids
- work with us, don't try to take responsibility for us... families need to take back the responsibility for our own families... we are not saying to drop all programs etc. but simply saying that we need to take ownership and responsibility... we need to each make that personal commitment

Group 7

- Somba Ke... we need more programs like this and recommend that this be a recognized program by the GNWT Health and Social Services so that this program is available to all
- alternative traditional programs need to be community based
- the volunteers in community need more recognition and support
- we should be providing flexibility at the workplace to pursue personal healing
- we need more flexible use of special leave
- support kids' sport
- we need programs that that are not short term... we need multi-year and five-year contracts
- we need community oriented education and more parents get involved... education needs to be 50% based on culture
- children and youth need to know why education is so necessary and important... we need innovative and creative education... we need to involve parents in the education process
- we need innovative prevention

Group 8

- use community-based healing project concept... rather than large treatment centres use local resources such as camps, facilities and human resources with outside resources for specific needs... have healing go on as needed for A&D, family counselling and parenting in five to ten-day cycles
- government should ask clients and front line workers to sit down with government leaders to review directives, policies and legislation for relevancy
- revamp systems like the government as they are now... make systems designed to meet the needs of the people
- make individualized community plans take place
- give income support program back to Social Services and have separate staff aside from social workers and counsellors and more workers using a team approach
- have a community inter-agency worker
- individualized responsibility is very important and a need... creating a balance in the four areas of life... many abused are normalized today in communities
- the benefits are that it utilizes community resources and recognizes capabilities with the communities
- utilize community resources... many individuals get overloaded due to education, certificates, etc... there are many other gifts that can benefit families
- encourage making connections with those with experience and similar issues and problems
- trust, commitment and flexibility are needed at community level
- front line workers should get legislation and work with bureaucrats... legislation can at times sabotage progress
- it is an individual's responsibility to deal with own personal issues up front... role modelling and walking the talk... be keen on own self-care
- use treatment centres for "Care for Caregivers"
- bravo to the change in maternal leave to one year

Group 9

- acknowledge the past and go forward and let go... take a/your root cause and focus your energy on addressing it... let go of past experiences
- heal individually, oneself and family
- have more training workshops such as parenting skills
- change can only occur when you move to the present and change and improve well-being through empowerment workshops
- bring principles and values of life back and make room for letting go and make room for the good life... we are all responsible for healing ourselves
- create an environment that allows for self-reliance in all in areas and ensure that people have productive choices when they are healed and willing to become productive
- give communities more control, tools and economic opportunities... more local community decision-making
- to start healing ourselves and our community we need more resources and facilities to share ideas and focus... continue working and keep going until they see it
- we need a mission for all committees, boards and leadership to know what they are working on
- leaders need to be more cohesive with a collective vision
- the community has the flexibility to personalize vision but the territorial vision must be the same... one mission statement and set of priorities to govern our work, policy, programs for all human services
- we need to educate and train our people in various levels of jobs and at schools to start healing... education has the opportunity to impact and assist
- all of us are responsible for own healing but school can play a great role in providing consistent support and inspiration
- have tolerance for people who have not healed yet and acceptance that all are not ready and prepared to choose to heal themselves... provide assistance like a steering committee to access social programs

- look at and review social policies
- we need to have the Minister to be in the income support office to see what is going on... we need more humanistic approaches
- we need for the government system to be designed for us have to clearly understand the policies
- take down the silos and work together with the top, middle and grass-roots
- we need more communications to determine and model an efficient system at all levels
- let go of power, resources and control... get down to grass-roots... let them establish communications and accountability to the GNWT and feds
- love, understanding and encouragement values come from home and also community
- we need money and other resources to help healing in our community... training and funding is needed so people can help themselves and caregivers can be trained
- confidentiality policy, the legislation should be changed
- leaders and government should come to communities to listen to us... government needs to understand treaty rights
- we need to break silence and speak about it... say that behaviour is not tolerable... "say no"... not judging but identifying it as unacceptable and assisting in changing behaviour
- don't agree... if GNWT policies are not right for communities they should be flexible to personalize programs and services to the community
- resources have to be at the front-end, proactive and available to family and children... home support workers, parenting workshops

Group 10

- emphasize community involvement and fun... holistic... promote exercise, well-being, social sense of belonging, no fee, not elitist, traditional games... spending time together, youth events with funding from the corporate, private sector
- community-based program, community-identified priorities
- use the holistic approach and flexible funding
- reform policy and regulations to make it user friendly and realistic and programs to work together in holistic manner
- community leader involvement... develop leadership skills
- stop fighting within the community... eliminate infighting and turf wars
- have a community liaison worker... ultimately coordination should be at community level

Group 11

- leaders make social issues priority and involvement of elders
- it has to come from community and it will take time
- self-government agenda should include social issues
- it starts with community leaders identifying people to work on the social agenda... for example wellness programs start it... wellness plans look at what's needed to address problems such as child sexual abuse
- there should be teamwork between agencies at every level... an inter-agency... put people first and cooperate so caregivers are not isolated... look at gaps
- get churches involved and talk more openly about social issues
- find ways to encourage men to talk about dealing with issues like in a men's support group
- encourage more communications and teaching by elders... get everyone involved including youth
- find safe ways to share personal stories, be honest and open up... self-help groups find someone who can deal with pain so individuals are not left stranded
- critical incident stress and debriefing training... use debriefing and self care for caregivers
- find a way for everyone to discuss the issues... they can decide whether to break into groups
- school curriculum on sexuality
- talk to community members about social impacts, including children, as a first step like a survey
- secondly, have a community workshop to talk about social impacts of mines

- coordinate federal and GNWT funding to support community action
- have longer term funding
- have training for community caregivers on teamwork and group work on trauma
- cross-cultural awareness training
- partnerships between communities to bring in professionals, doctors, mental health, psychologists and more funding for professional services
- build counselling resources at the community level so whole families can access it.
- educators and parents work together with kids who drop out or are at risk of dropping out

Group 12

- we need to do what have to... don't wait!
- the community needs to assess and identify problems, make a plan, take ownership and move forward
- don't fix what is already working ...continue with programs that are already working
- survey and home visit to get information... be aware that the community might not be aware of problems... denial is a problem in community
- we need to allow people the opportunity to speak honestly
- how do we define community?... broad definition like Lutsel k'e and North Slave Metis... community is a community within a community
- create programs that work for community
- self-government... we may not all be ready but can get expertise and can help... leaders need to accept this and work with their community... we need to start somewhere and build a foundation... leaders need to be clear minded
- knowledge comes from elders... we need to work with elders to learn and get knowledge and build foundations and work with youth to find out what they want and need and how they are doing... have elder and youth committees... then leadership needs to be convinced
- stop total dependency on government... take personal responsibility... build relationships and partnerships and learn from each other so can plan together
- key players are needed to be driving forces in coming up with plans... they need to be role models... government can have a facilitative role and support but not take lead but assist
- communities need to take initiative and demand certain standards
- a clearly defined process with all parties clear on consultations
- communications through local and regional inter-agency groups with public newsletter, youth involvement and Aboriginal government involvement... use community channels and radio... a by-product of communications is more awareness and gives opportunity for individual, family etc. to respond to needs
- there might be issues in the community that we not aware of... there should be more collaboration between various departments who work together in providing services
- wellness group and inter-agency teleconference groups to share information
- community justice has to meet needs of youth... develop and enhance the community justice system to meet local needs
- we really need to know what people want, how they want to go forward, and how would affect the community
- learn how to manage and co-manage industry so that there is the least amount of impact on the community... look at the positive and negative impact of industry
- take ownership of the community's future and work towards independence... independence is limited by dependency on government for funding... there needs to be block funding versus funding per population or some kind of general funding for community based on needs and commitment to accountability
- create community treatment centres and support cabins and land-based treatment program
- caregivers and workers need to have standards for themselves and need to be healthy, and should be a role model and care about and are interested in the people they look after

- government and NGOs have control in order to look after their own people... land claims, resource sharing and in control of their destiny... there will be less duplication of services
- recognize that not everyone is ready but give them support and a chance... government size will diminish to support this
- communities and regions need to establish their own healing programs, acceptable to them within their own culture
- build from community on up to territorial level with staff awareness, sensitivity... there must be recognition of spiritual beliefs, needs and healing methods such as traditional healers
- remember to keep it simple... allow communities to choose who they want as consultants based on their needs
- implement training programs for interested Aboriginal people like Nunavut... enhance Aboriginal staff component in government during transition... then with this capacity will have skills to assist with Aboriginal government, especially in healing and addictions areas
- long-term plan... recognize that this is a lifetime journey and ongoing... it doesn't matter about government change and their four year agenda, but can keep it going
- education... important to have adequate financial and personal support... teach language and culture, etc... our top priority are the children, so many are suffering... support is needed for parents to parent... parenting support and healing
- review the budget and flip it around so more goes into healing and less to administration... look at addictions... government needs to recognize people with dysfunction who want to move ahead... people need opportunities to heal

Group 13

- start with youth awareness program in A&D and peer awareness to young six to eight year olds... link elders as role models or mentors with youth... stimulate understanding of roles of elders in the process
- stimulate cooperation between social agencies to identify issues and solutions
- establish a point of coordination for example a wellness coordinator, at the community level
- integration of effort through a common link
- learn from communities and people who have been successful
- discuss experiences of residential school and the role of government and churches in family
- discuss impact of colonization on community and families
- forum at regional level for community representatives to discuss social agenda
- community identification of key goals and get younger generation to address their concerns based on identification of issues and goals
- involve leadership
- use elders to restore understanding of traditional parenting
- recognize and use role models from the community to promote healthy lifestyle and wellness as per the younger generation... celebrate success
- reduce competition between organizations and agencies... focus on cooperation
- recognize that there is going to be change and there is a need to be prepared
- adjust high school programs to increase vocational programs, promote stay in school, reward success... education and training leads to employment
- build a better understanding of the land and strengthen traditions... respect their career choice and maintain culture and traditional lifestyles
- need to build a new approach to governance... community control of activities
- orient teachers to promote safe and healthy environment in the classroom
- the education and training system must allow students to re-enter for future education and training

Group 14

- make sure this is not the last talk about social issues

- include a follow-up process to this meeting on social change with the same people to come back for consistency
- communications, transparency and community mobilization... regional meetings, general assemblies, leadership... talk about social change
- how do we deal with disclosure?... everyone in small communities knows everything... Hollow Water is more open... the laws say no so how do we deal with that?... each community needs to develop a process to deal with this... disclosure of statute of limitations, confidentiality... the community should have opportunity to discuss the norm for that community and make their own strategies and ignore laws... traditional actions are the community norm... a search was sanctioned because done by community... the community norm was for men to have sex with young girls... were young girls aware in agreement?... be careful of what we call a norm
- communities need to develop a plan and principles to follow... they need to talk about it... healing principles are necessary... circle and parts of circle... go back... problems, elders go to church and ask God to see what to do... that has stopped... we need to go back to principles for help and guidance... we need to work with elders to rebuild because they are hurting too... problems rest in their own families and they need to talk about it... use people who have influence
- develop women's clubs and groups... invite elders, youth for sharing and teaching... they can help... they have problems too but we help each other share stories... elders are leaders
- victim going to court takes courage... something is missing in support to help victim get support to go through and come forward... they are re-victimized by community for coming forward... the perpetrator gets a lawyer and he tells him not to talk about things... the victim doesn't have that assistance and can't deal with issues by talking about them... the community has to acknowledge that victims need support and respect
- care services like the treatment centre in Hay River... is it cost-effective to bring a person from Inuvik?... cultural differences also... should be regional treatment and aftercare programs closer to home
- problems will result from the upcoming boom... some companies have programs but if they don't work the social groups will have to deal with results... we need to communicate with companies now for mutual assistance and prepare for economic boom
- what standard will they apply first, it may be different than communities?... educate industry of economic development and effect of having money in pockets... parenting and family should be the priority... and financial planning
- housing policies take away benefits from people with income... base them geared to income... why do policies have to be the same across territory?... don't have to be... we need to decide which to do and which we don't... have a graduated scale for rent... we want them to be moving out on their own as part of responsibility... review policies
- people get money and need counselling on how to spend... then dysfunction... then mine closed down and family breakdown... fly in, fly out real or perceived... drugs are coming in... the mine has priorities... they have access to new things... the social impact of rapid development is acknowledged in Alberta... there are programs to support increased economic development like counselling, family violence and addictions at community level
- how soon is GNWT going to act on report?... what do we do in the meantime?... what can we do right away?
- immediate... health care in small communities... the staff are burned out or non-existent
- get more nurses and improve their work environment
- some communities shut down... is there a contingency plan?... there needs to be a community discussion and develop our own

contingency plan... one committee in the community to deal with a number of issues
- we create burn outs from volunteers
- Rock at the federal level competing with Klein in Alberta... the feds should do market correction to create ability to recruit and retain... retention is an issue
- Here's a creative plan... nurses' student loans are paid... feds will pay last two years of university and give summer jobs... more nurses from communities... having kids and school is too hard... the territorial nurses program is successful getting them to go back to small communities... hospital board, what will the government do... they should let them be creative and not micromanage them... we need to be creative and make courses part of group... we need to be totally up front about the situation nurses are going into with a very strong orientation program... don't dump on them right away
- why separate programs?... there are too many hoops to access money... prenatal program can feed pregnant woman but not her children, this doesn't make sense... change access to the funding for prevention and promotion money at the community level
- health board not the same in all regions... my board doesn't want the community to do anything... the CEO makes decisions... how many CEOs are at this gathering... there are three from nine boards... they hold control of money and need to hear from front line workers
- the GNWT used to ask NGOs and communities what was needed... board doesn't ask what they want
- a stronger voice is needed for NGOs, community groups with boards and boards need to hear from service providers
- accept that every community is different
- build on our success... programs successes in our community... having enough to take home and feed family... we are focusing on the negative, a lot of good things happening that we should build on
- we have a plan for the nurse shortage and it is working... where we should start?... we have a wellness plan and need to get money to put something in place to implement
- it's not going to be overnight success... if we can help one person then there is one more healthy person
- people speaking at conference... it takes 20 years to make a difference... we will be disappointed if we think we can change things overnight... start with one person
- we need to have good perspective on where we are going... look at policies and programs
- make our stuff broad enough to let communities get what they want done... community action plans with key principles... these plans will give communities direction and direction to regions and leaders... this process will activate change
- sing along group... good for people... started because of suicides... started in region going to communities with no program money... it involves young people... when things build up for them they have a sing along... it doesn't cost a lot of money and works in our community... may be something else in other communities

Group 15

- feds and GNWT need to revisit funding to multi-year (three to five years)
- need to redo policies to develop holistic approaches which are multi-disciplinary... policies should be flexible
- education from prenatal to elders
- capacity building
- annual gatherings of workers to learn from each other
- encouragement of partnerships
- addictions... support community committees, workers and survivors of alcohol, drugs, gambling and bingo
- youth... use them as peer counselors... youth want to learn preventative measures
- consult community and youth
- have leadership camps for continued learning and strengths... actively involve Dene elders
- hold different community cultural events on a regular basis for example weekly or daily, elders talking

- money for community coordinators
- training of social workers, RCMP, workers on addictions, abuse, FAS etc.... teach self healing and community methods
- government establish a fund for corporations to go directly to communities for their work and to promote best practices and community development
- strategies to help prepare communities for future development
- establish infrastructure before development comes in... do better planning
- federal, territorial and community need to work together to develop long-term strategies for future development and economic development... bring in power brokers like MPs, MLAs, Privy Council, HRDC... work in partnership
- education should be community and culturally based... the curriculum not up to par... students not prepared for university
- have early education programs such as HeadStart... teach sexuality ... more parenting workshops
- legal intervention in corrections institutes
- support the National Round Table on Environment and Economy report
- funding priorities are youth, parenting and elders
- communications ... people need to know what's going on ... where to go for programs, education needs etc.
- healing strategies with the legal system
- bring Aboriginal philosophy and principles back
- recognize authorities in communities ... follow procedures and policies without interference
- review of legislative authority interfering at community level

Group 16

- problem... dependency, loss of control and self-reliance
- strategy... ensuring that the elements especially spiritual and emotional, are included in any planning
- communities, families, government and society need to acknowledge the problems and the holistic pathway to the solution
- action... education and orientation program for all workers to include components above
- do a pre-survey of awareness and practices ... what has worked so far... do a post survey of awareness of practices which is research based
- strategy... transition from development to partnership with government agencies to ownership in keeping with the community's healing process
- action... break down barriers between agencies... get rid of turfism... each community to create a vision for their community to translate to a territorial-wide vision
- problem... trauma recovery of any form of abuse, pain... recognizing addictions and dysfunctional behaviours are part of the problem
- strategy... community-based healing with the assistance of culturally-aware professionals to assist in the healing process
- action... increase government funding to do ongoing programs such as healing circles and men and women's programs
- strategy... the empowerment of women
- action... community involvement and participation... volunteers, role models, training workshops, education on cycles of abuse, alcoholism, dysfunctional families
- take responsibility for your own wellness, keeping in mind removing barriers to participation
- strategy... creation and involvement of youth groups to learn above

Group 17

- focus on what works... a vision to move forward, not so much looking back... it is important to validate but we need to move forward and build on what works... there may be a 'fear' of moving forward
- we need good representation and involvement of youth... they have energy and enthusiasm to move forward... make it possible for them to take part through for example funding for salaries so you may get more buy-in from community at large

- celebrate our successes – what we have done, good things and look at things we do right, and the skills we have... using terminology like community wellness, community justice committees, communities with strength and vision, community members participating and taking ownership and dealing with dependency
- there is a lots of movement towards community ownership and more emphasis on independence
- community needs need to be addressed holistically ... communities are fragmented into groups, all sliced up into areas ... when you slice things up, there are lots of cracks to fall through ... we need to amalgamate compatible services so that there are less cracks for people to fall through ... we need to pull things together at community level ... talk to one another, collaborate and work together ... make the system work for people, not people working for the system
- the Tulita Wellness agency is a great model ... NGOs are not being validated by government, for example wages and benefits are low
- funders have to talk to one another ... if a proposal is not in their department help people to get it to where it belongs ... funders need to talk to one another so that proposals can be addressed ... don't stovepipe
- moving income support to Education, Culture and Employment from Health and Social Services was a big mistake ... income support has turned into data entry, paper pushing ... ECE cannot deal with the social issues ... social assistance and income support have to be dealt with by social workers ... get it out of education ... education personnel are not trained to deal with social issues ... people in need, need more than a cheque
- change policy development ... it needs to come from the public and community, not just the leadership, not from the top down ... let the public have ownership ... the public is in the best position to prioritize their needs
- we need more grass-roots involvement and direction ... policies must also be flexible enough to accommodate common sense
- educate people at a young age through holistic means, incorporate principles and values
- give people a choice where they can get help ... people need the strength, tools to take responsibility for their own healing
- communities and others need to provide support to do this
- to overcome dependency, one option is to let people evolve on their own ... let them take responsibility, don't enable and rescue them ... don't give the tools to continue to live an unhealthy lifestyle, give the communities the resources to assist members in a healthy, healing way ... so many government systems and programs in place create co-dependence
- personal responsibility ... give people the tools to live a healthy lifestyle ... give funding to communities and let them choose which programs will be delivered ... the only programs for youth are for those that are in the criminal justice system

Group 18

- there is a sense of hope from the community effort evident in Hollow Water ... need to bring in a community effort
- all departments involved in Hollow Water are sharing a vision ... it would be good to find out how they get all the agencies together ... we've had lots of struggles in the NWT accomplishing this ... RCMP, First Nations, elders, families ... get them all involved through a Justice Committee
- like the fact that Hollow Water focused on problem of sexual abuse instead of trying to tackle all root causes at once ... this would be a good starting place
- we need to be clear on the definition of community ... it's not always your town, it can refer to a group with town
- the root cause of sexual abuse was residential school ... people were victimized and then returned to community and victimized others
- the women's healing program identified a number of issues and then various members of the coalition tackled different aspects ... even in a big community like Yellowknife the whole town can come together

- start with a vision... we need to let elders know that they have a responsibility and we respect what they're trying to do
- we need to clarify roles and responsibilities of people in society
- what we liked about Hollow Water was that it is open and accountable... all are working from the same seven steps and beliefs... they focus on meeting the needs of people
- listening is a key... we need to stop pushing our own agendas and listen
- problems are the same in all the communities... they need a vision... there are two roads... now we following one route and another route is needed to steer us toward where we want to go
- we need to take a step back and assess whether current programs and policies are really meeting the needs of communities
- traditional camps in Fort Simpson can't take a large group because of teaching methods are so different
- people have to learn to do things themselves... that's how we need to do it.
- more Community Health Representative (CHRs) and a Wellness Coordinator in each community
- addictions treatment... we need a detox centre in Yellowknife and better aftercare in communities and better salaries for addictions and front line workers
- wellness funding... pool wellness funding together with multi-year funding for NGOs
- simplify the application and reporting procedures... the GNWT provide help to community to access wellness funding with for example, writing proposals and establishing a database
- education and parenting skills... address at junior high school levels... teach traditional parenting skills to young parents
- language and culture... immersion camps (Dene and Inuvialuit culture and language)... culture-awareness training for outsiders and professionals should be made mandatory
- build on success factors for Aboriginal students... legislate curriculums in language programs in all schools and enforce it
- mini-social agenda conference to be held in all communities and regions and include youth
- all government departments find better ways to coordinate at different levels

Group 19

- taking back responsibility is the place to begin... not the government but the communities and individuals... the grass-roots... a bottom-up approach
- hold public community meetings that involve everyone and are about what they want and need... the perceptions of the people such as parents
- it could be a discussion for example "we are having problems with kids out late"... what can we do?
- our teachers are not relating to our kids and we need community teachers, parenting skills and education for community members
- good example is the Dogrib Region where there was too much drinking... a group of community people got together and asked "what are we going to do about it?"
- success comes because of community getting together... the board supported it but it was the people who gave the drive
- we need daycares and the board follows up
- Teachers' Education Program, training, mobile addictions, with expertise from Nechi, on the land programs for youth with addictions
- we formed partnerships with community teachers, the GNWT, Aurora College and the board
- when the board doesn't get community support, the program doesn't work... now individuals are taking back responsibility
- wellness programs... develop community plans to begin and use best practices... implement plans... we need to implement community plans when we're ready not in government time... give help to communities who need it
- smaller communities need to have workers to work in health, justice, social areas, A&D... like CHRs but with a broader mandate to pull communities together... like an Inter-agency Coordinator

- stop nepotism... bring elders into programming... listen... stop window dressing our elders
- develop community plans for at-risk people and support to have continuum of care... to do this collaborate with all non-profit, government and GNWT
- we need prevention strategies for youth around A&D etc.
- build partnerships with equality from partners... reduce and eliminate the sense of competitiveness
- there is lack of communications... we need open and honest dialogue
- the strategy is "People Power"... if you take responsibility, you have "people power"... don't wait for government... people need to take back the power in a healthy way
- community focus groups and other community people, government officials and employees
- take initiative... the first step is the most important
- restructure the GNWT... the end result is that lots of money goes into community but it's disjointed funds... let communities decide how much money is spent on community plans and decisions on where it goes and take responsibility for implementing plans
- listen to what people want then fund that rather than deciding what to fund and not give them what you think they need
- reduce the number of agencies... there are too many serving too few... there is too much duplication and too many pots of money
- the Minister said "we're here to make change"... how are we going to change?... get money to communities... fund planning at community level... strategies have to deal with housing, social services, health, justice, education... they need to mesh... ten-year plans could be developed and funded... dealing with all plans in education, health, social services, justice, housing and MACA fund planning at the community level... MACA needs to do this!... give community know how and money... if community plans have buy-in then there is no territorialism over money
- make it easy to access education, for example, provide room and board for post-secondary students and teach life skills to students and leaders and improve literacy
- the role of leadership in the community is to show, model, leadership in a healthy, holistic way... that is real leadership
- get rid of paper and process... make it simple

Group 20

- take the process back into the community... the partnership issue between the funders and the community needs to be nurtured
- its very hard to deal with these real problems in my own town... it's easy to support approaches used elsewhere like Hollow Water... but don't know how to get it started in my community... one needs courage to gather friends and family to discuss sexual abuse
- intervention with A&D, Social Services, Band office start with a nucleus of professionals or with known perpetrators or with women and children victims
- start with self-esteem workshops... gather people of like minds who are concerned and want to talk to you about something they heard about or ask what do you think... it's time to quit pussy-footing!
- parents to take responsibility for kids behaviour
- start with public awareness, we assume people know what we're talking about... remember the people we're trying to help... grass-roots people in community might not be willing to engage... it has to come from within... lots of us don't know how to communicate... we talked about communications... it takes courage to talk about sexual abuse and other problems
- we're dealing with balance of power issues... there is an opportunity for self-government to deal with root causes... the next step is to target where money and resources are most effective... get government to invest significant resources to address dysfunction
- "education" skills and knowledge
- outreach to young families

- it needs an eight to ten year commitment... two terms of government... set long-term goals... add insight and leadership skills to the education system... how to make good decisions and spirituality
- FAS/FAE... parents are throwing those kids to the school... parental skills were taken away... parents have to be involved... offer parenting workshops... read to your kids, hug your child, get involved with their lives, baseball... and less time for bars and gambling
- the whole territory is on night shift
- the government system needs to be able to support the community taking control to move process along
- there needs to be holistic approach. education, justice, health... should be easier to access funding?... now it's a cumbersome process which stops the momentum... streamline the process so there is more time to do the actual program...
- create a Social Development Fund coordinated by departments and community or region with flexibility
- information is there on government website about the total dollars spent in each community
- ask community how money could be better spent
- recreation trainers need money from government as a territorial initiative
- train people in communities
- move management to the community
- northerners are not trained to manage recreation programs... we need a leadership role from government
- we need to consider economies of scale... it is really important to build the community's capacity to take responsibility... build the local capacity... community people may not know the benefits of good local recreation programs
- council members don't get along... they need to know how to put aside personal agendas
- hold leadership training for people in agencies and government
- competing groups applying for funding... we need to support partnership and collaborative approach
- how to get past distrust issues... call it a "Round Table", not a circle... problems with ownership of concepts, closing minds to ideas that "belong" to another culture or group
- greatest chance for success is a good education
- they brought Hollow Water here... bring students from outside the NWT to add depth to educational experience... encourage that outreach rather than being insular
- school is not a priority in the small communities... teach in school the knowledge of the land, culture, family studies and to love one another
- kids tune out at 2:30 p.m.... consider the Fort Providence program with options later in the day
- we have low graduation rates... there are lots of good programs out there... "Stay in School" models... kids need role models... when kids and their parents find school somewhere they don't want to be, especially in light of residential school, they need a reason to be in school

THIRD SMALL GROUP DISCUSSION: What are the next steps?

Group 1

- when people do not respond it's because that's a touchy thing or they are not ready but you continue to work with them and keep it family-based
- individuals and families must take primary responsibility for their health and wellness
- for those families, communities, individuals that are not willing or able to take responsibility... what do we do?... how do we do it?... what resources do we utilize"
- post-conference we need money and we need to identify an implementation time frame... who will do what to ensure completion?
- do not turn this over to the GNWT to act on... it should be a group coming out of the conference to present findings and an implementation plan to the GNWT
- an Implementation Committee should come from conference members and be funded by the GNWT
- be careful that it is not a review... promote awareness of what is needed... relationships
- what are the principles?
- be accountable to the communities and government
- develop terms of reference in regards to the Implementation Committee so they are accountable
- do capacity building, we need operating and capital monies and money in the bank
- ask communities to identify their resources and coordinate an inventory of social agenda resources and a demographic study of people and resources in the community... check with groups to see if the resource list is already available and how to keep it up to date
- start putting social issues on agendas, not just business and economics... get social issues on agendas
- ensure communities have resources in order to take ownership for its programs
- companies paying money to communities for explorations, etc. need to be more sincere and responsible with money given to wellness, etc... not just give money and say leave us alone
- once communities get money have them be accountable to what they used the money for
- the Implementation Committee can take some things to communities and start wellness that doesn't require money such as quit substance abuse and unhealthy lifestyles
- this group can challenge the government "we don't like this and you need to change that"
- principles are: individual, family and community responsibility... we have shared responsibilities
- streamline delivery systems and have block-funding agreements
- integrate services and make them less complicated
- delivery of services be should be culturally-based and relevant with community-based planning
- we need the maintenance and improvement of services which are family-based and flexible
- the Implementation Committee should take a helping approach with communities, not a dictatorial approach
- block funding should be used to establish wellness centres in each community... example of what is going on in the Sahtu right now, where money is being given to the region to do as it needs
- band councillors who also work full time plus have portfolios find it frustrating to do it all... core funding does not allow for band councillors to work full time which detracts from their usefulness to the community
- don't treat abuse and family violence just with mothers and children but include the whole family
- Departments of Social Services, Education and Justice have to work together in order to bring children up healthy... these have a great impact

- cut more bureaucracy in order to free up money for houses, etc... a lot of boards are unnecessary and basically are just using resources
- post-conference Implementation Committee needs terms of reference
- reporting on the conference should be as soon as possible... we want to have it ready for the up coming assemblies... the report should be followed by an action plan
- how to choose Implementation Committee... use NGOs that are available and get support from the GNWT... the committee can network with participants who direct them
- ensure that the process is not government driven

Group 2

- we need a team with guidelines, regional representation, and a mission statement
- the team has to be accountable and what is relationship between Aboriginal groups and the GNWT... the economic, social and political
- social needs of community are not a priority we need to bring forward the social needs of the NWT before economy "Think Tanks"
- we know there is an economic strategy out there already... how do we work on getting people out of poverty when there is such a bell curve in development?
- there is minimal support from government to social programs
- "get out of the box" this is all we know... stop connecting to what is already there... we have to think of the really outrageous
- first thing everyone has to do is quit being in denial, we all have problems and front line workers and caregivers are unhealthy
- we have to recognize the positive changes people have made in their lives... caregivers have to be healthy
- there should be a code of ethics that is cultural based for healthy leaders... it should be culturally inclusive
- we need caregiver and family healing
- do research in the area of making changes... everything we have done in the last 50 years has added to the loss of culture... we throw programs in but it is not changing the loss of culture... analogy to swimming in a river... the river is everything that is going on... we have to get out of the water before we drown... we have to do something different... more government money is not going to help the process... we don't value our elders anymore
- we need Dene immersion schools... what is wrong with the current schools?
- we have to stop denying that we are losing our language and culture... we shouldn't be ashamed because the government put the mountains in front of us... language has to go into the school and over 50% of all cultural activities to survive
- the circle is showing culture as 10% of the pie and English the other 90%... this is why it is not working
- residential schools made the disconnection and we haven't made the connection again
- the difference between people of south and north, southern people are strong spirituality but they have no connection to the land... in the north, it is the other way around, strong connection to the land and physically strong but weak spiritually... the reason for this is the church was built right on our land... they couldn't do this down south
- we have to change government structure... it should be changed to reflect principles
- we have to look at the big picture... the government has to treat everyone the same
- there should be ceremonies for young people at certain ages... why isn't this written into the Education Act?
- we need spring hunt, prayer song in the morning and slowly change the direction of the river
- we have a vision, you breath into it and give it life... this congress, team and committee has to do it with a strong vision... we need to be strong spiritually
- the little things need to be done that will make a big difference
- we don't see big changes right now but maybe down the road
- we have to quit thinking of government money, this is "getting out of the box"... we have to challenge ourselves

- a lot of people are talking "Home Rule" in Greenland... people from this "Congress" should go there for awhile to see what it is actually like
- the Deh Cho process is guided by elders... it is stepping out of the water... land management not land claim ... there is no secret to what they are doing... right now we don't know the end result... it is not based on money
- land claims really have ripped the people apart
- we need to look at successes in the NWT and send people to look at other programs
- let's look within our own people for answers
- we represent people of the river, timelines and results, code of ethics and principles
- if you not going to take recommendations from this group, don't call us again, as you are wasting our time
- how involved are native organizations?

Group 3

- a working group is needed with grass-roots front line people who work on this... pick those who know the issues and do not appoint people with status in community that don't know... I want to speak
- that group needs to be the Senate body from the north to meet on a regular basis... to assess recommendations, what's working and what's not... there needs to be a political will to get this going
- the people who need the services need to be heard
- MLAs and Ministers need to have a discussion, need to have this conference on the agenda in the Legislative Assembly
- we need to know the outcome... people are frustrated it's another study
- maybe facilitators could go to into communities and raise awareness then they maybe could help make community plans and get them interested
- people here know the issues... how do we get more awareness in communities?... get them involved?... some have done this already
- communities get left out... they need information... they need to know about this conference... take a year to do that work then plan
- we all need a report... a page report, a summary in the paper or an insert, pictures or a newsletter
- if we empower people they will take charge... maybe they can't on their own, they may need support and government can help... if you want to empower the people themselves they need to be the ones to plan and implement... everyone on the outside has their own agenda and this does not work
- we need workshops on partnership building... if we want to have programming, we need trained people in the community itself not from outside
- a lot of groups have great intentions but don't know how to write proposals... government needs to look at the way it funds programs... workshops on proposal writing are needed in different formats
- when this social agenda is brought to communities they need to be provided with support, resources and funding from government to implement it
- a lot of time people don't know what programs are out there... try to know what kind of programs are with government... knowing where the funding will come from will help... work with government to find out where money is... different pots of money cause a lot of extra work... find out what sources are being duplicated... put up a website to let people know when you can get money
- there has to be accountability by agencies and programs who get funding... participants need to evaluate and report on how it is working
- how do we let the powers-that-be know what is really needed?
- funding needs to start in communities not global... start with local people

Group 4

- flip chart, no scribes notes
- take responsibility and spread the word
- continue with another conference about what strategies and actions were taken back to the communities

- we want to hear from our community people about what they think
- take a community development approach... keep it simple to share like over tea
- look at what we have in our communities and how far we can come together to help one another
- approach social problems as a community instead of separate entities
- do community long-term wellness plans with both short and long-term goals
- use skills learned here like the seven principles from Hollow Water
- take time to reflect and absorb
- implement quiet time in our jobs to reflect on a daily basis
- we need more of the front line workers taking leadership roles or being consulted
- we need more praise and encouragement in our community for the good things they are doing... caregivers, elders, youth, whole community
- create a wish list
- ownership needs to go to the community and leaders need to take control and we need to see that healing can be done without money
- the safety of our families and children is a process where we have to trust the elders and leaders in the community so the government becomes less
- support the kids in the community
- fight for what you believe in
- an assessment team should work with one family at a time... start a circle with just one family
- the community must make their own process as to what healing needs to be done
- changes in healing, the seeds have been planted, you can't put out one and expect results
- share at the Deh Cho gathering and implement healing into leadership
- open a door for people, reach out for help through gatherings, meetings, etc.
- simple is best... start with small groups
- bring healing initiatives into adult programs
- we need to have a combination life skills and parenting and healing workshops in communities
- we should adopt the seven principles in NWT
- determine who is accountable for community wellness... who is the engine who will drive this?
- our limited resources are taxed... involve more community people and ask for help
- accept help and that there is no perfect human being
- exchange of service
- spirituality is who I am
- we need caregivers that use their heads
- refocus on family values like parenting with love
- validate and encourage the positive changes that are happening
- leaders have to be honest and acknowledge what they are struggling with and ask for help

Group 5

- do community consultation about the percentage of social envelope funds for communities
- government has to hear our mandate as well in order to kick start the process
- local government departments should not be on the steering committee
- community members should go back to consult with communities
- what is the Grandmothers' Council mandate?
- a representative from this forum should meet with communities and take a message to regional meetings like the Treaty 8 and Deh Cho Assemblies
- give the social envelope departments and ministers a directive or mandate to work together to kick start the process at the community level to be a role model
- communities need support and resources to through this process... block fund social monies
- use the expertise... be available for communities when asked for our advice in government
- we need a communications plan... use the media and multimedia in documentary form on APTN and CBC
- ten volunteers could put together a report
- there should be regular reporting of social agenda items

- bring the social agenda to all other agendas... walk the talk as participants
- what do we do at the end?... what is their vision... happy, healthy, educated communities
- we need more united leadership
- make the social agenda as important as the economic development and non-renewable agendas... it should be part of existing mechanisms but seems to be forgotten
- we need to bring front line workers together... they are the ones that will carry out the recommendations
- collapse some community or regional boards and create one regional board for all social programs and services
- where is accountability at the grass-roots?... they need to be accountable to an elected body and to the grass-roots... we need a process for accountability and the skills and knowledge
- we all have different needs for community-based, flexible programs... avoid the cookie cutter approach
- there should be a mandated directive from the premier to his workers in departments to work together... the queen bee has to let the workers go and spread the pollen
- we need less talk, less bureaucracy and more action
- government has to listen

Group 6

- make a personal commitment... we have to recognize our own responsibility for personal development... people just need to do this... it is something that we are all a part of... make a commitment to become active as opposed to being passive... a commitment to contribute to society in a positive way, like not going to bingo but reading to children at night... this will strengthen the foundation enough to move on in a more tangible way... then we can have more conferences of this nature in order to enhance that which is going on
- in everything we do, our work on boards, etc. there is a need to keep these two agendas together: the social agenda and economic agenda... look at them as equally important
- we need three things concurrently: personal commitment; territorial vision; and holistic approach
- promote a holistic approach with appropriate resource allocations
- strategy: keep it simple... we need a territory-wide 'single goal" for all working towards having a balanced life
- the action plan: for individuals to start with themselves... start healing oneself so that it will be easier to help others through their changes... if all 200 of us start to work on ourselves we can help 200 more people and so on
- as leaders, caregivers, front line workers and community members, we are role models... we need to start modelling positive behaviour that will make others change their lives

Group 7

- we need a clear implementation plan with timelines, objectives and measurable outcomes
- form very small committees to drive the process... it can't be owned by the GNWT
- all stakeholders need to represented... break into working group
- we need a communication plan
- one organization needs to be accountable on an annual basis
- this group can spearhead working groups
- it has to have a timeline
- this meeting itself is a start... conferences such as this one should occur annually
- we need to ensure that there is funding provided for the groups to do their work
- we need a plan and something we can work towards... have something that people can work towards
- we need a vision... there is a vision in "Towards A Better Tomorrow"... let's communicate it and translate it into action
- we need to determine who, what, where and why
- there should a committee, not to be limited by the status quo... we need to do reconnaissance at a higher level

- it is not cost efficient that people in headquarters value lots of money but we as workers in communities suffer cut-backs
- there is a place for them... but they sometimes restrict our flexibility to make changes
- there is self perpetuating interest to maintain the status quo
- the committee to take this forward must be creative and forward looking
- communities need to develop their vision and not be limited to the status quo
- a working group needs to have at least three people from communities
- they need clear terms of reference
- is there a structure in place already, we could use?
- lets not create more committees
- we need a consensus and drive to seize the opportunity
- individuals in need of assistance are often caught in stovepipes... we need to make the connections
- in each community, all service providers need to get together and collaborate... collaboration is also contingent upon certain individuals... we need to formalize collaboration so it isn't dependent on a certain person's willingness to collaborate and initiate contact
- sometimes contribution agreements necessitate the building of partnerships and that's good
- people on the "committee" need to know the community and have access to folks in communities
- we need good community development... beyond the MACA type of community development
- leadership has come along way... we need an entry point into community development... this is a process of change
- we need more women in positions of power... we would have more balance

Group 8

- emphasize the recruitment of social workers and doctors and nurses
- more emphasis on resources for the school to make inclusive schooling work
- because of the diversity of northern kids and families, there are fundamental pieces missing... spiritual and emotional components
- people are looking to schools to help teach about culture but the community needs to take responsibility for this... the schools' responsibility is to respect the culture... for example, the Pauktuutit Inuit Women's Group in Iqaluit
- schools are often your first point of contact for kids and must address the school issues to help the kids to mitigate problems later on
- one of the elders told me what to talk about here is the oil and gas pipeline... she said to tell you: "The liquor store had expanded, the bars had expanded and so did the graveyard when the first pipeline came through. We need to have something in place before the next pipeline comes in."... please don't make history repeat
- understand the impact on families with two weeks in and two weeks out
- front line workers and practitioners, service users, the public should review policies, legislation with government and look for gaps... it's not just a matter of patchwork legislation... it's a matter of fundamental shift to let the communities define their needs
- build capacity with communities... sometimes it's not always about money, communities know what they can handle
- is there going to be another social agenda?... is there commitment to real change?
- we need a group to revisit and revise recommendations from this conference and we recommend a "watch dog" committee made up of people from this conference to ensure follow-up from the Social Agenda Committee
- our group made individual commitments to working more cohesively together... returning to our communities and listening to what is being said
- the most important thing for government is to understand that wisdom exists in the people they serve

- I don't want the Minister of Health and Social Services to simply stand up and talk about the social agenda... I want them to visibly demonstrate as a collective, the premier and all ministers, their commitment to the social agenda... walk the talk
- where were all the chiefs during the social agenda?... oil and gas is not going to go away ... can we take our time to develop this and make sure we understand the impact on the land, the people... take the focus off the economic until there are solid community foundations and strengths
- the challenge is to help people change how they see their strengths or problems or responsibility
- ensure commitment to the social agenda as a long-term plan
- anyone and everyone should be able to access help... not to stigmatize only the poor or marginalize people... it makes it harder to provide help when people feel they will be labelled
- we need an " integrated primary care model"
- more social workers are needed to do all areas of social work so that other service providers can do their work... A&D counsellors, teachers, nurses, day-cares
- Help! A&D workers have to work bingos to raise money to fund their programs... feed on addictions to deal with an addiction! ... it's a sad statement on the social envelope when schools, hospitals and A&D have to fund raise to provide services
- we have an insulated, paved parking lot for the Legislative Assembly and our kids are in schools that are falling apart... our FAS kids are on the street
- what can we do in our community when band leaders are using and abusing?... the Indian Act Section 5 can help deal with the health of leadership
- leadership needs to be healthy role models on a healing path

Group 9

- what mechanism will be made to achieve a consensus from the conference?... we do not want another book report... who is finalizing the report?... who will be summarizing the report?... what is the role of planning committee?
- we need a group, a cross-section of workers and people to validate the report of front line workers and consumers
- we need a forum to review, share information and get feed back, a workshop... a community tour, visits and consultation meetings to provide information and get feedback
- ensure that all people are involved
- we need a conference-delegated mandate to present information and outcomes of conference
- it should be on TV and video in all languages
- Lois is to present the report back
- group of people taken from conference should create a summary of actions and present it to public... time is of the essence
- strategies need to be put into action
- intergovernmental relationships need to be developed so information can be shared
- deal with issue of confidentiality
- go to the grass-roots community level to get the job done and to get further in developing the strategy... to go further to do an effective job within communities
- the conference is a good size but we need more effective community consultation
- we will help you how to help us
- present the draft report and allow communities to consult, including meetings, assemblies and gatherings
- review social policies to be more helpful to people and communities and more dignified so they can request help, resources and funding
- endorse human principles in all policies, regulations and acts
- have personal values and be role models... live what you believe and value
- we need more front line workers and training on the job, for example in social work we need counsellors to help people
- there is a clash of traditional ways that can be difficult to overcome, for example women are the workers but men are on the council

- have inter-agency meetings involving all resources... work on bringing people to your meeting... keep requesting and calling to get them there
- it helps to communicate
- we need to find a way to bring out the real leaders who make the difference and create positive changes
- there should be a code of ethics for all community leaders and organizations... it is getting better... leaders are more into family and have values and healing
- we need training and skills for front line workers in, for example, FAS/FAE
- there should not be splintering... there should be sharing of intergovernmental issues and programs
- we need more community social gatherings
- the strategy must include getting feedback from communities... go to them and get their input before defining strategy
- FAS
- youth activities should include spirituality learning opportunities... get more input and participation from youth
- we need a commitment from both the GNWT and federal government to design their programs and services to be delivered in a holistic way based on human principles
- the barriers of mandates to be eliminated among government departments
- this would affect all policies, regulations, directives and legislation

Group 10

- decide, and summarize a strategy and action plan for what should happen next
- we need the community leaders involvement... set up band meetings
- specific actions: information should be given to community leaders... get it out there... don't shelve this information
- there should be a common message... the action committee should be formed from organizers or driven individuals
- the report should be given to the MLAs and community leaders so by the end of the year it will be included in the budget and business plan
- programs and policies should be in place to implement the sports leadership, and wellness recommendations... this must be community based and holistic with partnerships within the community
- we need to recognize that the community members are the experts

Group 11

- hold inter-agency meetings soon at the local level
- community representatives at this meeting meet in their community and review results of this conference and the next steps for that community
- do a five-year social plan on housing and healing... make a budget... put together the social plan and obtain funding... several communities can share
- it's time to move to specific programs and training
- use a model like Nechi for counselling training, like the Dogrib caregivers, but open it to everyone
- take a long-term approach
- provide program funding and pool funding
- open training opportunities to all caregivers and volunteers
- community leadership should pull all agencies together and do community plans for social issues... include the District Education Authority on education and wildlife committees, etc.
- offer healing and treatment options for caregivers... be drug free for BHP
- educate young people about health and safety... also mines can talk to them about zero tolerance policy for A&D
- help people to realize the need to take on responsibility and deal with their own addiction... use role models and pilot projects
- there should be trauma training for community caregivers related to all forms of abuse
- treatment for trauma and underlying issues could be like Calgary's Aventa program only a northern version... 28-day addiction program plus three-month trauma treatment
- treat the individual plus the family

- hold on the land mobile treatment programs... involve partners and do follow-up
- make changes to child welfare policies at the community level... child should be placed with extended family... be more sensitive and flexible... work closely with families when a child is taken to reunite the family... be more open, flexible and sensitive to what the community wants
- single mom's issue is that they have no child care so they can't work and this is a barrier to employment... review the child care program... review the income support program to better meet community needs... support innovative solutions to child care problems such as cooperative child care
- a pilot project that took place, child assessment for developmental delays... there needs to be follow-up programs in the education system and in the community to prepare them for workforce... we need more help in the schools for FAS/E
- review formula funding... per capita doesn't work for small communities
- increase mental health resources and expand to more people... provide mental health resources for youth, a one-year waiting period is unacceptable
- have prevention strategies in all areas
- inter-agency teamwork can be the "driving force"
- government should put a mechanism in place for someone to take charge of moving the social agenda forward and walk the talk

Group 12

- make Aboriginal languages a priority
- government and NGOs need to give up control... Aboriginal governments need to regain control
- any policies passed by government need community input to ensure they reflect the needs of the community
- MLAs know what needs to be done but they need direction from communities
- government should take responsibility and direction and be accountable on recommendations from the Social Agenda Conference and others
- before December 2001 we should meet again to discuss and gain consensus on direction and action plans... we should meet as a large group but discuss it in regional groups... small group discussions only... move the location of the meeting around
- 10%-20% of bingo, gambling and liquor sales should go towards recreation for children's sports and healing programs
- ensure part of the royalties (1%) are spent on children's programs and healing programs
- tobacco and alcohol subsidies should be lifted but do subsidize gasoline

Group 13

- individual communities should be involved as part of regional group and have them meet
- all recommendations should be put forth to all the communities
- all participants have the responsibility to present results of the conference to sponsoring groups and local leadership like the city, hamlet and band councils
- meet with agencies within the community to strategize together
- take steps to pass legislation which mandates prevention
- strategies: have a Business Plan, including a report card, on what has been done, where we are and what we would do next
- the Minister should meet with communities to discuss situation and needs
- Chiefs and communities should meet with MLAs
- focus on changing work done at community level by increasing the emphasis on prevention related activities... focus prevention activities on the whole family
- take time to find out what is appropriate... when making hard decisions government should consult with the communities and elders... continue consultations with elders and leaders etc.
- legislate and take steps to mandate prevention
- take responsibility for ourselves and take recommendations and start to sell the plan
- meet with agencies to strategize together

Group 14

- elders see lots, hear lots and do a lot of volunteer work with children and grandchildren
- I have worked with elders, youth... resource people don't listen to people... they help people they want to help... some people have no voice and are hurt by resource person... they expect people to prove themselves... don't use social services but they interfere... kids get labeled and elders don't go to nursing station... you know by their walk and actions
- we have to fix problems in our own community but we need help... we have a justice committee but police and court workers don't attend
- deal on our own and bring families in to a bunch of resource people... it depends on who they are... can they work with the community or just follow laws and policies... they don't go out into the community to ask people want they need... a few of us are here and also on Grandmothers Council so we can take the message
- what is needed to make a presentation ?
- someone from the region should report... one person from each community or region
- follow up with various assemblies... establish a Territorial Steering Committee with elders from community
- each assembly to receive an overview from their regional rep who attended the social agenda conference
- proof is what comes out of it... what are the measures in place?... what about Council of Grandmothers?... the group too new and does not reflect demographics
- resource people are burned out... there is no priest at church
- the planning committee and regional person... a regional working group with a timeline and legislation... not necessarily
- regional chiefs and people need to know what happened... Lois to develop a standard presentation package then group make presentation... support for presenter
- don't want to put another group together again as it costs money... already lots of money spent on reports... money should be allocated to communities... communities are working in isolation but trying to do something
- the wellness thing was just getting off the ground then no funding and we were left at standstill
- we want to activate and implement a wellness strategy... what we did here needs to go back to communities and then work up
- claimant groups here because part of their agenda... they will have people to look after
- a wellness coordinator is needed and should work under the same roof but not putting strengths together
- funding is stove piped which makes wellness work difficult
- I will take report back
- do you have funds for a wellness coordinator?... we have resources but no funds to pull it together... for each crisis there is another body... we don't want to duplicate... extend a mandate to existing groups
- looking for funding... there are federal initiatives for training for life... they want us to think outside the box on how to make changes
- we don't know what the plans are... the task force will raise questions in the communities .... what is the cost of the team?
- another task force may not be a positive thing... the same reports are resurrected again and again... we don't want a consultant brought in because of cost
- the chance to have input at this conference for better follow through locally
- someone from that region can make a presentation at the Deh Cho assembly with lower financial cost
- then in each region... there is positive reinforcement to participate and may generate resolutions at the assembly
- what is the involvement of planning group?... the planning group should be responsible for follow-up process on how information is shared and act as a conduit for sharing information

- they could follow-up on immediate stuff... it makes sense as they need to meet to follow-up on conference
- commitment to implement wellness plans and help communities... it is the MLA's job to lobby the Minister
- there is dynamic enough from the communities to generate interest at a political level
- the accountabilities are in place
- there are A&D program problems in relation to reporting... there is fighting for next years' funding because they miss something in their report and they are also expected to counsel... it wouldn't be too much if we had a coordinator
- community meetings... we are trying to have diabetes workshop but there is trouble getting funding so we went ahead anyway and piggy backed discussions on other meetings
- we could have tapped into the petroleum conference in Inuvik... we could have had both... those going should bring message... a presentation needs to bring back a single place
- elders... what can we do to help them?
- people spend money if they are employed but they need money management
- elders are seeing what young people are doing to themselves and they are concerned... they can help
- is there someway to determine what meetings are going to be held over next few months and coordinate spokesperson... piggy backing sounds good... community corporations are meeting next week... there are regional meetings and community wellness at the Dene assembly... we should send in things happening in communities like the Northern Games in Tuk.... sport and recreation have calendars... the planning team could pull together name... they need to get on the agenda
- follow up on radio... community package delivered, standard package, notes, report
- Q&A for oil and gas companies can be given ahead of time... not too many questions... not just a questionnaire for industry
- we need to be getting word out... we will have to report how we are going to engage people in the north on how we are going to deal with it
- what process that the communities want
- report panel discussions, problems, successes, and programs that are working... we don't want to see anything other than what we talked about here... we will relate to report... it will be sent to all participants but some don't read reports
- timelines for expectation... 2 weeks for feedback and then implementation into communities... by Christmas see something worthwhile in communities
- people in communities will be hearing more and will be relating to the conference and it may change the way people are thinking and they will ask questions... it may influence change... give one person the chance to start talking and they want to do something
- be more flexible about funding
- listened to presentation... I was in Greenland and heard a presentation from Aboriginal people and they have a different picture of what is happening there... there are 2 different pictures, maybe she only went to government offices
- resource communities, regional government and territorial government to access and use resources
- hire our own nurses... lets utilize them... we don't need to reinvent wheel... the wheel is there... lets build off it
- yes, use people in communities, they have houses and live there... we have the resources, we need to give direction both to communities and to government to use them properly and maximize local empowerment

Group 15

- at the community level take back strategies at this conference to the local level and implement what can be done now!
- include ongoing implementation with new ideas
- broadcast this conference on APTN

- celebrate our successes and heros of the NWT through TV and radio... a campaign to focus on the positive
- reaffirm responsibility and take ownership, personally and community-wise
- take individual responsibility for your own health and well-being... as leaders be true role models
- empower women... support women and elect them as leaders
- women are advocating for real needs
- keep going back to communities for input and direction
- set timelines on how our strategies and action plans will be implemented by GNWT, First Nation Governments and Community Governments and boards, etc.
- we would like public servants commitment to carry out and go forth with the action plan

Group 16

- set up territory wide Social Planning Council to receive the report and hold regional assemblies to present the report and receive input from community groups and members by August 1st
- use the basic guideline of questionnaires for regional assemblies
- institute block core funding now
- set a standard for who is on the social planning council and terms of reference and membership criteria by July... for example, NGOs, community leaders, government and have, gender parity, youth involvement and elder involvement
- there has to consistency for each region... set this up along with delivery of report
- regional assemblies in the fall starting September 1
- invite the Council of Grandmothers to provide support and consultation at the territorial level... Grandmothers to be part of regional assembly and at community level starting September
- start a fund which is flexible for prevention programs as soon as possible for schools, social service workers, band councils, RCMP... give them education on the cycle of violence
- develop pilot projects in community healing... communities that are ready and willing... hold one per region and build on what is working in NWT now
- explore and implement alternative sources of funding such as grants, fees, fines, levies and surcharge on bingos within 6 months
- they need to understand the need for core funding
- use moral suasion of bingo sponsors until they change legislation that mandates a levy... add a levy to bingo license and do it in 5 months
- explore legislation that allows victim to remain in the home and removes offender and provides opportunity for counseling... draft family violence legislation for the Legislative Assembly within one year... review laws in regard to stalking and restraint orders
- we need stronger human rights legislation... do it right the first time
- linked to legislation are shelters for men with support and counseling... review laws in regards to stalking, restraint orders etc, within next 6 months
- duplicate successful programs we already have now!

Group 17

- find out what happened to community wellness initiatives that were put forth by the communities years ago... find these and action them... follow through on the work and efforts already done by for example the Dogrib Community Services Board who developed a strategy and training... use the model then assist others and learn from them
- youth involvement and awareness and make them part of the vision... have a youth conference to discuss the same issues that were covered at the social agenda conference
- increase awareness of resources for youth program... communicate with youth and listen to them... praise their good points... recognize their accomplishments, the good things they're doing
- we have volunteer of the year so we should have a youth of the year

- follow up on community action plan for example, have the barriers changed, and look to how and what has come out of this conference and what can be applied
- information sharing... do an inventory of resources in the NWT and if it already exists make it more accessible to the public... we need transparency in who is doing what, when... how, with who... move toward 1-stop shopping for resources... have a "seamless" approach as a goal
- let communities share their successes and challenges and have a place where they can provide information without losing ownership of information... make sure pertinent information gets past the community leaders and organizations to the people who are supposed to be benefiting from the program... we need transparency and accountability at all levels
- flexibility is needed in the proposal process... guidelines need to allow for review and revisions... currently, it does not allow people's ideas to evolve past the original plan and have "administrative suffocation"... allow people to think and act outside the box... accountability should not mean more forms and a higher level of control... it means sharing information and plans and if you achieved the end results... agencies should not be penalized because they strayed from the original "plan"
- have options for multi-year funding... this will provide consistency, stability, a chance to integrate and network on a continuous basis... agencies would not "shut-down" once a year until they hear they got their funding again... it would allow agencies to develop and work on projects over several years, instead of having to produce results in one year... results should be negotiable, should not always have to be a number... honour quality over quantity
- be realistic, be people oriented not paper oriented and use common sense... don't make it impossible for community people to access help through rigid guidelines, policies
- talk with us not at us!

Group 18

- recommendation #1: more CHRs to do education on health and well-being, help dealing with nursing shortages, help nurses deal with workload and make people take more responsibility
- a Wellness Coordinator to bring fragmented activities together by working in a coordinated focus... it's better use of money and will alleviate stress on individual workers, and provide better sharing of skills and professional supports
- recommendation #2: in Yellowknife we need a detox center and in-patient treatment centre for addictions and follow-up/after care for people after treatment
- recommendation #3: proper funding and payment for health para-professionals... we need to find key catalyst individuals in each community
- recommendation #4: pool all community funding together and give it enough flexibility to address community priorities... the issue of accountability is there so we need to find ways to make communities accountable and volunteers need to find a way to plug in
- recommendation #5: multi-year funding is a must for programs to deliver adequate services... Fort Simpson hired consultants to go into communities to listen to people and write proposals... GNWT simplify our application and reporting procedures with on-line forms and create databases of all available funding programs... provide support to communities to access all wellness funding (federal and GNWT) to keep up with reporting etc.
- language and culture: look at ways to assist people with learning language and culture... build on the suggestion of bringing education into our culture ...how?... and how to get kids through Grade 12?... Denise K. through MA thesis identified factors of success for Aboriginal students... they are: strong family support, connections to the land in early years, strong sense of self-identity, involved in extra-curricular activities... how to teach cultures?... can it be done within institutional setting?... we need to do it both ways as not all families have the skills to teach at home and on the land

- recommendation #6: Slavey immersion bush camp in Fort Simpson, this summer... more of this and all kids from all backgrounds should take part... non-Aboriginal kids can also take pride in learning this
- recommendation #7: more cultural awareness training for outsiders, professionals
- recommendation #8: miniature version of this conference in every community and include all government departments
- there should be funding to implement recommendations
- prioritize the recommendations
- make priorities from this conference the Legislative Assembly's agenda under "Towards a Better Tomorrow"
- reduce the number of GNWT strategies and focus
- identify a core group of committed people in each community... we need someone to make it happen and the GNWT needs to support it
- community wellness workers to help coordination among all agencies, with GNWT support, 2 levels of staff
- long-term planning for funding support
- lobby all agencies and levels of government to make it happen
- mental health workers, qualified, in communities
- provide inter-agency training in the community for community development (GNWT)
- job descriptions for community workers (GNWT, community, NGO and Aboriginal organizations) should be structured to promote working together
- GNWT provide support and adequate resources to core group
- bring related committees together into a wellness committee and boards combined
- include the 7 Hollow Water principles in the GNWT vision
- leaders at all levels live by the principles and hold each other accountable in a restorative manner
- Aboriginal peoples have to do it themselves which includes initiative

Group 19

- participants to go back to community and share information... make a newsletter, develop TV information and chat rooms... e-mail for service providers... agency or network of people will carry on this plan, for example an Advisory Group... find a home and fund it ... find someone to supervise the plan
- insist on change, beginning with government, ministers and social envelope... create Social Secretariat and plans made up of people from this conference
- re-profile money... put your money where your mouth is
- inform and encourage people to get involved to force change
- wrap-up this meeting properly... consolidate all ideas and findings and information... script a plan from this conference at this conference
- slogan could be "People Power" for a campaign to force change at all levels
- reduce bureaucracy... stop creating more levels of bureaucracy
- document from conference to be reviewed and approved by planning committee and Grandmother's Council and facilitators and presenters
- restructure government to respond to communities instead of directing communities... the system is designed for failure
- send groups to Greenland
- get rid of paper... there is too much duplication... we have enough paper to pave the highway from Wrigley to Inuvik
- send information electronically where possible like the conference report
- reduce bureaucracy... there are 27 band councils, 31 community councils, 13 Metis locals, 5 regional health and 2 hospital boards and 330 registered societies in Yellowknife alone, 31 DEAs, 7 region a education boards, 31 housing authorities, one territorial government... this equals 149 bureaucracies or one level of bureaucracy for every 280 people... we need one education board and one health board... the system has to change

- increase tax on alcohol and tobacco... take TVs away from prisons... let RCMP sell and regulate sale of booze
- community focus groups with government officials and employees
- one stop shopping for information and money
- key points: community-based grass-roots approach
- develop community plans with grass-roots and board buy-in from community people... present them to government and work on community priorities... like the Dogrib model and the Homeless Coalition which is a federal initiative

Group 20

- we need Early Intervention Programs for Child Development such as the programs Brenda Hall described
- community exercise... take stock of what we have and what we need, funding sources, programs, etc.
- individuals who attend this conference get this going with others from their community
- eliminate duplication of services
- require, force and insist (not all group members agree with using force) that all government departments collaborate, cooperate and work together... involve management, unions, politicians, NGOs, elders, First Nations, youth
- we need a significant change in philosophy on how government organizes itself to bring a holistic approach... compartmentalizing health and disease, justice and courts, isn't working... watch for turf protection... develop that at the community level as part of the process which filters up
- inter-agency work... bring a coordinated group and decision makers with financial resources to the table to make healthy communities a reality
- dust off recommendations from meetings that did this already... they developed recommendations that haven't been implemented, for example, the Tuk Vision Future Search and Brighter Futures
- sustain the momentum for safe, healthy communities
- hire a community coordinator so a paid position has the responsibility for following through... an active, qualified committed person
- keep the community active... community coordinator of recreation, health and sports to get funding
- include sport and recreation groups... they're good news
- update the community needs assessment and work from there
- the Royal Commission on Aboriginal People... implement the recommendations
- RCAP-NWT government and leadership lobby Feds about implementation... improve the Healing Fund process so money gets to communities... make it easier to apply... make sure RCAP and Healing Fund money goes where it's intended, not to white consultants to fill out 30 page application forms... that's 200 hours of work... proposal deadlines are unrealistic with no flexibility... communities have no plane service
- residential school committees should be formed where needed... the regional committee isn't getting the information to smaller communities
- support existing groups that address residential school syndrome and deal with people who have trauma
- just do it!... with less paper
- funding, programs etc.... we know we need it, keep up the daily work that makes a difference
- beautify the community, plant flowers
- more funding for kid's recreation
- ban bingos

APPENDIX C

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Rod Tordoff	Hay River		874-7118
Diane Tourangeau	Hay River	874-6701	
Kathy Tsetso	Fort Simpson	695-3815	
Raymond Tuccaro	Yellowknife	669-8614	873-5841
George Tuccaro	Yellowknife	920-5423	

Participant	Community	Phone	Fax
Brenda Johnson	Fort Smith	872-2155	872-6291
Addie Jonasson	Lutsel K'e	370-3716	370-3423
Vern Jones	Hay River	874-6581	874-3362
Shirley Kemeys Jones	Yellowknife	873-7002	
Dennis Kachkowski	Yellowknife	873-9176	669-7442
Stephen Kakfwi	MLA Sahtu	669-2311	
Ann Kasook	Inuvik	777-3877	777-3941
Shauna Kayotuk	Inuvik	777-4782	777-4597
Jim Kipling	Yellowknife	920-4626	873-6788
Mary Kodakin	Norman Wells	587-2085	587-2087
Judy Kotchea	Fort Liard	770-4141	770-4144
Denise Kurszewski	Yellowknife	920-8991	873-0109
Dollie Lafferty	Fort Resolution	394-4291	394-3114
Lucy Lafferty	Rae Edzo	392-3000	392-3001
Leon Lafferty	MLA North Slave		873-0276
Nancy Lafleur	Hay River	874-6548	874-3678
Alana LaMalice	Hay River		
Shirley LaMalice	Hay River	874-6701	
Ethel Lamothe	Fort Simpson	695-3815	695-2920
Allan Landry	Fort Simpson	825-2000	825-2002
Sandy Lee	MLA Range Lake Yellowknife	669-2290	
Ross Leeder	Ottawa	613-957-3406	
Bertha Lennie	Tulita	669-9431	873-8373
Martha Lenoir	Hay River	874-9208	874-9215
Mary Beth Levan	Yellowknife	920-2927	
Lois Little	Yellowknife	873-8903	
Andrea Lochan	Fort Liard	770-4770	770-4813
Blake Lyons	Yellowknife	669-0733	873-9350
Cece MacCauley	Norman Wells	587-3037	
Helen Hudson MacDonald	Fort Smith	872-7223	872-2346
Sonny MacDonald	Fort Smith	872-6121	
Josephine MacKenzie	Yellowknife	873-7010	873-0199
Lee Mandeville	Yellowknife	444-1121	920-4742
Darlene Mandeville	Yellowknife	873-6121	
Mike Mann	Yellowknife	873-3190	873-4930
Chief Pat Martel	Hay River	874-6701	874-3229
Cecilia Zoe-Martin	Rae Edzo	371-4511	371-3083
Dawn McInnes	Yellowknife	920-6911	873-0199
Frank McKay	Yellowknife	920-6527	920-2459
Michael McLeod	MLA Deh Cho	669-2285	873-0276
Wendy Meyer	Yellowknife		
Susan Miller	Hay River		874-7211
Michael Miltenberger	MLA Thebacha	872-5511	872-4625
Suzette Montreuil	Yellowknife	920-2675	
Lois Moorcroft	Whitehorse	867-393-1939	604-922-4034
Steve Moses	Fort Simpson	695-2519	695-2266
David Murphy	Yellowknife	873-8501	873-2366
Dave Murray	Yellowknife	873-7118	873-0309
Bill Mussell	Chilliwack	604-792-7300	604-792-5498
Grand Chief Michael Nadli	Deh Cho Tribal Council	695-2355	695-2038

Participant	Community	Phone	Fax
Hazel Nerysoo	Gwich'in		
Les Norn	Hay River	874-2133	
Bertha Norwegian	Yellowknife	920-3106	873-0357
Gladys Norwegian	Hay River	874-3174	874-2922
Keyna Norwegian	Fort Simpson	695-2533	695-2777
Nuelle Novik	Yellowknife		872-3175
Peter O'Driscoll	Yellowknife	920-2644	920-2348
Kathie O'Hare	Fort Smith	872-5911	872-5313
Jake Ootes	MLA Yellowknife Centre	669-2366	873-0431
Darrell Ouellette	Yellowknife	669-8614	873-5841
Sean Percy	Hay River/The Hub	874-4478	
Donna Pich	Yellowknife	669-4150	873-9506
Dave & German Pido	Yellowknife	873-5458	873-9704
Liza Charlo-Pieper	Yellowknife	873-5509	873-3152
Ernest Taylor Pokiak	Tuktoyaktuk	977-2286	977-2110
Cathy Praamsma	Yellowknife	873-7737	873-0266
Peter Redvers	Hay River	874-4405	
Bob Richardson	Rae Edzo	392-6000	392-6093
Lucy Sanderson	Lutsel K'e	370-3608	370-3423
Barbara Saunders	Yellowknife	920-6177	873-0285
Dan Schofield	Yellowknife	873-7755	873-0584
Haydn Schofield	Hay River	874-6364	
Terry Scott	Yellowknife	669-6100	669-5175
Senator Nick Sibbeston	Fort Simpson/Ottawa		613-943-7792
Lee Smith	Norman Wells	587-2737	587-2125
Alexandra Smith	Hay River	874-7212	874-7224
Annie Smith	Gwich'in		
Liz Snider	Yellowknife	873-7100	873-0279
Lynda Sorensen	Yellowknife	669-2311	873-0385
Gabriela Sparling	Yellowknife	920-6226	873-0104
Ruth Spence	Yellowknife	920-2259	873-0457
Vince Steen	MLA Nunakput	669-2377	873-0388
Tammy Steinwand	Rae Edzo	371-4511	371-3083
David Stewart	Yellowknife		
Jan Stirling	Yellowknife	873-5731	873-6327
Maria Storr	Inuvik	777-2737	777-2135
Evelyn Storr	Aklavik	978-2303	978-2742
Abe Theil	Yellowknife	873-3441	873-2353
Lee Marie Thom	Fort Providence	699-3801	699-4355
Margaret Thom	Fort Providence	699-3131	699-3525
Karen Thomas	Yellowknife	874-6677	874-2486
Viola Thomas	Yellowknife	874-4081	920-2254
Bill Tordiff	Fort Smith	872-2034	
Robert Tordiff	Fort Smith	872-2770	872-2772
Lorraine Tordiff	Fort Smith	872-6201	872-6291
Rod Tordoff	Hay River		874-7118
Diane Tourangeau	Hay River	874-6701	
Kathy Tsetso	Fort Simpson	695-3815	
Raymond Tuccaro	Yellowknife	669-8614	873-5841
George Tuccaro	Yellowknife	920-5423	

Participant	Community	Phone	Fax
Chief Raymond Tutcho	Deline	589-3515	589-4208
Noeline Villebrun	Fort Resolution	444-3194	
Mary Ann Vital	Deline	589-3151	589-4208
Lew Voytilla	Yellowknife	873-7211	873-0112
Sister Nancy Wales	Yellowknife	873-4888	873-5732
Jean Wallace	Yellowknife		
Patricia Waugh	Fort Simpson	695-7319	695-7358
Bonnie Webb	Hay River	874-7250	874-7211
Ross Wheeler	Yellowknife	669-4140	669-4138
Tony Whitford	MLA Kam Lake Yellowknife		
Miriam Wideman	Yellowknife	920-6584	920-4015
Chuck Williams	Hay River	920-7955	
Ivan Williams	Hollow Water, Manitoba		
Jim Wilson	Fort Mcpherson	952-2165	
Kate Wilson	Yellowknife	873-9406	
Mary Ruth Wilson	Fort Mcpherson	952-2330	952-2212
Joanne Simpson Wilson	Yellowknife	766-5102	873-0423
Pat Witty	Yellowknife	920-4846	873-0289
Clarence Wood	Inuvik	777-7165	777-7218
Norman Yakeleya	Yellowknife	669-0699	766-3507

Participant	Community	Phone	Fax
Chief Raymond Tutcho	Deline	589-3515	589-4208
Noeline Villebrun	Fort Resolution	444-3194	
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Lew Voytilla	Yellowknife	873-7211	873-0112
Sister Nancy Wales	Yellowknife	873-4888	873-5732
Jean Wallace	Yellowknife		
Patricia Waugh	Fort Simpson	695-7319	695-7358
Bonnie Webb	Hay River	874-7250	874-7211
Ross Wheeler	Yellowknife	669-4140	669-4138
Tony Whitford	MLA Kam Lake Yellowknife		
Miriam Wideman	Yellowknife	920-6584	920-4015
Chuck Williams	Hay River	920-7955	
Ivan Williams	Hollow Water, Manitoba		
Jim Wilson	Fort Mcpherson	952-2165	
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Joanne Simpson Wilson	Yellowknife	766-5102	873-0423
Pat Witty	Yellowknife	920-4846	873-0289
Clarence Wood	Inuvik	777-7165	777-7218
Norman Yakeleya	Yellowknife	669-0699	766-3507

APPENDIX D

CONFERENCE PRESENTATIONS

WELCOME MESSAGES

Chief Pat Martel, K'atlodeeche First Nation
Chief Martel welcomed the delegates to his land and wished them a successful and productive conference. He encouraged people to work together as one and to do a good job for the future.
867-874-4150 • hrdb@ssimicro.com

His Worship Duncan MacNeill, Mayor, Hay River
Mayor MacNeill welcomed delegates and said the NWT faces important social issues which are the most important issues in the NWT. The social issues that we face exist elsewhere in the world... poverty, neglect, homelessness and hopelessness. *"Everyone has a responsibility to convince the 'haves' to help the 'have nots', and those who have to give to those who cannot."* Everyone has to take responsibility. We need to recognize that the solutions are here. Do the right thing... find solutions and a way to implement them. Make a difference for the people of the NWT.
867-874-6522 • townhall@hayriver.com

Michael McLeod, MLA Deh Cho
Mr. McLeod welcomed delegates. He pointed to the Hay River Reserve as a good example of people working hard to improve the quality of life for residents. The current Legislative Assembly and the GNWT have focused on economic development so far in its mandate and the results are showing in all regions. Economic development throughout the NWT is in the news everywhere but it is time now to look at social issues. There are core problems especially in the smaller communities... FAS/E, housing, addictions. Today, the GNWT spends 64% of its budget in social envelope departments but problems continue to exist. There seem to be few successes from treatment programs even though the front line is working hard and haven't had a pay increase in 12 years. Industry is saying that NWT youth are poorly educated and cannot pass drug tests. He is aware that four in ten Aboriginal people are likely to contact AIDS and it is a matter of time before this becomes a problem in the north. It is important to set a social agenda for the north that addresses these issues... one that we can all live with, and benefit from.
867-669-2200

The Honourable Jane Groenewegen, Chairperson Ministerial Committee on the Social Agenda and Council of Grandmothers
Mrs. Groenewegen thanked Chief Martel for hosting the conference on his people's land, Larry Clarke of the K'atlodeeche First Nation for his hard work, and the Conference Planning Committee for bringing everyone together for the common purpose of talking about the needs of the people of the NWT. Mrs. Groenewegen encouraged delegates to voice these needs and to feel assured that their voices will be heard. The conference involves all levels of government. There is a lot of interest in this conference. More than 200 people in addition to those in attendance also asked how they could participate.

Although many northerners are achieving successes, many are still struggling. It is unacceptable to turn a blind eye to disparities in our communities. A common thread that binds us all is working together. It is the only way to achieve positive change. By working together, this conference will 'kick start' a comprehensive social agenda for the NWT. Mrs. Groenewegen encouraged everyone to be honest and share their thoughts, and to think and act cooperatively.

Money isn't the only solution to social needs in the NWT. We should think creatively about what could be done with existing resources to achieve healthy, productive people. Healthy, productive people are what we want because they can manage and transform their environments and benefit from new economic developments. We all need to do our part to strengthen people and communities. Mrs. Groenewegen expressed her wish for this conference to recharge front line workers. Their efforts will be strengthened by the support from the leaders. The conference report will provide the basis for working with Aboriginal partners and for discussion toward a comprehensive social agenda.

Mrs. Groenewegen introduced 11 of the 15 members of the Council of Grandmothers which was formed to provide her with advice on wellness. This Council is just one of the bodies providing advice to the GNWT on social issues. The 11 Council members present were: Ann Enge, Yellowknife; Florence Barnaby, Fort Good Hope; Bertha Allen, Inuvik; Jan Stirling, Yellowknife; Rose Goudreau, Hay River; Cece MacCauley, Norman Wells; Ethel Lamothe, Fort Simpson; Noline Villebrun, Fort Resolution; Margaret Thom, Fort Providence; Muriel Betsina, Ndilo; and Jean Gruben, Tuktoyaktuk.

Muriel Betsina of the Council of Grandmothers spoke of the abuses in her life – residential school, alcohol and gambling in her own life and their impacts to her relationships particularly with her children. Mrs. Betsina told delegates that healing requires honesty with oneself. She started listening to her heart and began healing. Mrs. Betsina wants to see support to heal the victims and perpetrators of addictive behaviours. She wants 10% of bingo funds to go to programming for children impacted by gambling addictions, so they can play sports, travel, and be exposed to a better life. She wants to see 10% of alcohol sales in bars used to create alcohol and drug treatment programs and support A&D workers. We need to help one another to create a vision for the future, to stop the abuse of elders, children, women and families. She wants $100 million to be spent on helping community people heal. *"Let's help everyone equally regardless of where they live."*

Margaret Thom remarked on the wisdom, skills, and strengths of the Council of Grandmothers. She is glad for this opportunity, recognizing that it is important to heal ourselves in order to help others. Mrs. Thom learns from children in her work at the Deh Gah School and she learns as a mother and grandmother. Her work with children gives her strength to heal. Healing is about taking a risk, chance, laughter, tears and frustration, going round in circles, reflecting, sharing and honouring one another. Healing helps people to stop going around in circles. The Council of Grandmothers is here to serve not to be served.
867-669-2355

The Honourable Stephen Kakfwi

Over a year ago, Premier Kakfwi became interested in having this conference. He developed this interest after meeting with front line workers in Yellowknife about how to address social issues in our communities. This conference is about identifying the social issues we face and being explicit about what to do about them, what we do well now, how to use resources better, and decide on concrete things to use resources on. *"Twenty-five years ago, we could not have had this conference. There were too few people with the confidence or organization to identify or deal with issues. In fact, most of us didn't even know issues were an issue."* Today, we may not be cohesive or collective in our approach but we do have the capacity to deal with social issues now. As a government, we have resources but we may not be organized appropriately to deal with these issues.

We want to hear about things that can be done better and can be changed. We want to find a mechanism or a group to continue the work started at this conference. We have lots of boards and agencies... why do we need so many boards? Can we free up more resources for regions and communities?

The NWT is facing many changes. These will continue and likely accelerate. Can we manage these changes? We can if we plan and are prepared. We need to be prepared in order to do the best thing for our children. We need to plan for all aspects of society so we can be ready for anything. Diamonds, oil and gas developments hold the promise of jobs but we need to plan and prepare for them. The GNWT wants to plan for the future of language and culture, and have a plan to address social issues. This Social Agenda Conference is the beginning of the plan. It is the beginning of some viable movement at all levels and will enable government to give some assurance that it is prepared to work with people on the front line.
867-669-2311

Bill Erasmus, National Chief, Dene Nation

This conference is an opportunity to plan and work together to develop a family-oriented society. As northerners, we have to accept different backgrounds and visions. We have to be prepared to step back from what we own and work with others and recognize that we are not all the same. We need to understand that not all laws are good but that we have opportunities to change them. Northerners need to and want to plan together. The Dene can sit down with the GNWT to plan and collectively establish priorities for social action. Working together is what our people want and jointly we can plan for where people want to go. We want to see the messages from this conference taken to the Dene at their assemblies occurring this summer, to set the stage for planning together.

The leadership in the NWT has matured and today, we can work together. This was not the case in the past. We can work together because we can and do believe in ourselves. We also need to figure out how to mesh with the Inuvialuit and others in the NWT. The Dene want to have an agreement by 2004 on self-government and for working together. If we agree and plan to work together, Ottawa has to support us. Nunavut did this and got support. We can do this and get support from Nunavut. In response Premier Kakfwi agreed that we need to overlook the differences that keep people apart. *"We can't afford this anymore."*

867-873-4081

KEYNOTE ADDRESS

Bill Mussell, Sal'i'shan Institute, British Columbia

Traditionally, First Peoples placed great importance on the inner world, naming and describing what is part of this world. We must understand our inner world to heal. Good planning and learning requires good communications. Communications and sharing energies through togetherness and social gatherings are essential parts of planning, learning, healing and wellness.

A big shift has occurred over the past 20 years. People are realizing that problem solving can't be done without ownership and responsibility of both the problems and solutions. Professionals can deal with problems like housing, addictions, youth and other problems... but things will not change. Medical professionals can only help 10% of the healing process... we are in charge of 90% of our health and wellness.

The answers are within us. Discovering these answers comes from education that is within our cultures... because it is the life we live... and making the time and commitment to share. The quality of our learning is relative. Sharing information on our own experiences helps individuals to understand themselves and their culture. It is important to communicate within and outside of one's culture. Too many people are not getting exposure to different people and ideas... even when Aboriginal people go to universities, reserves are created that isolate people from others.

Aboriginal people must have a vision and know that they can achieve it. To achieve a vision, it is important to have the support of parents and family members. Most of our First Nations communities don't have a vision. *"If we don't know where we fit, we don't know where we are going."* We need to build on our strengths. A vision is important otherwise people will continue to go around in circles. A vision is a realistic, attractive and credible picture of our own life, our family or our community in the future. A vision is where tomorrow begins. It states our purpose and where are we going. A shared vision is empowering.

Aboriginal people face four choices:

1. give up traditions and assimilate into Euro-western Canadian culture;
2. resign ourselves to living in a culture of dependence and not make our own history;

3. live within the fragments of what remains of life, for example, take bits and pieces from others and what remains of our traditional cultures, or
4. revitalize traditional cultures and adapt and develop them to live in the contemporary world.

First Nations leaders are choosing the fourth option in keeping with the desire to be self-determining and self-governing. It means that First Nations have to learn how to learn and become responsible.

It is important to discover what you know and to add to your knowledge. Telling stories helps to develop knowledge. Many elders don't know what they know because no one asks. There are not enough people asking questions. Understand the effects of trauma on your life and develop a strategy for healing and for ongoing support. It is important to take a risk of sharing what we know, and to get to understand, accept, know and respect ourselves and others.

Mr. Mussell drew from the RCAP report to describe the vision of First Peoples in Canada: renewed relationships between and within families and communities, restoration of self-determination and a belief in the future, with the capacity and the will within; and healing for Aboriginal people (recognizing that healing is more than mental health.... it is physical, emotional, spiritual and intellectual wellness).

There are four principles that underlie the renewal of relationships (also from RCAP): mutual recognition; mutual respect; sharing, a two-way process; and, acceptance of mutual responsibility.

There are a number of prerequisites to programs that work:

- holistic approaches that honour the family and community as clients;
- a commitment by funders and planners to the Population Health Model.... resources tied to the factors that influence lifestyles;
- significant increase in Aboriginal practitioners at all levels.... front line professionals, managers and administrators;
- community ownership of planning activities to ensure integrated services, pooling of talent and resources for the benefit of the people; and
- developing community and family-based health and healing systems that work.... taking the best of what works for us.

Mr. Mussell spoke of the need to understand the difference between community and program- based services, and to make conscious choices about the models we use. Program-based services and approaches are most common, but whose programs are they? They typically come from outside, have no vision, do not respond to the community and have little cultural context. They are not needs based, and have short-term, inadequate funding. In contrast, community-based programs and services respond to community needs, work towards a clear vision, involve healthy and unhealthy people, build on strengths and best practices, and are based on working together and sharing. With patience we can all make a difference.

604-792-7300 • salishan@dowco.com

PANEL PRESENTATIONS

FIRST PANEL:
What Works? Our Success Stories and Our Strengths

Ray Tuccaro: Traditional Healing with Men

Mr. Tuccaro, a 31-year veteran with Corrections Services, shared information on the Sharing Circles at Yellowknife Correctional Centre that have been a practice at YCC since May 1999. Sharing Circles at YCC are focused on people who want to change their lives. They give inmates an opportunity to explore and speak of the changes they desire. So far 938 inmates have participated in the Sharing Circles. Right now, there is not enough follow-up for people when they go home. Recidivism is high, especially among young people. While YCC offers a variety of programs, sharing life experiences and learning from each

other, and the spiritual needs of inmates were not being addressed. The Sharing Circle is a way to talk about life experiences, share and build on spiritual needs. It uses the medicine wheel. In order to participate in the Sharing Circle, people need trust, a willingness to share, respect, love and honesty. YCC staff also participate in cultural training and this is causing staff to be more respectful to inmates.

The healing journey takes a lifetime. Healing requires responsibility, discipline and determination. Healing involves individuals, families and communities and exploring/sharing ways of doing things. Healing works with love and forgiveness. The Sharing Circle is based on the values that all people share and that is working together and sharing. In order to heal, people have to forgive.

Some communities are trying to help inmates when they return to the community. They are participating in Sharing Circles with the elders. YCC is supporting this and is planning to do another session with elders in Rae. In the future, Mr. Tuccaro wants to see more communities and more elders involved in supporting inmates. An elder from the Stoney Mountain Penitentiary is moving north to work on Sharing Circles with inmates. Mr. Tuccaro would like to see northern traditions brought to inmates but this requires our own elders to come to the correctional centres to work with youth. For traditions such as sweat and pipe ceremonies to survive, we need help.
867-669-8614

Arlene Hache:
Women's Trauma Recovery Program

Ms. Hache is the Executive Director of the Yellowknife Women's Centre. Ms. Hache said that this program is important because it looks at deep-rooted issues among northern women and in families. She described her own behaviours and stressed the need to understand the pain that goes on behind and drives behaviours.

The Recovery Program evolved from work by the FAS/E team to support women's recovery and also from the work of the Status of Women Council on women and alcohol use. These efforts lead to new ways of looking at treatment. In 1998, a program for traumatized women was piloted in Yellowknife. A committee set up to oversee and discuss follow-up to the pilot, developed a plan for a community-based program that could be implemented in any NWT community. The committee required people to work together and be honest with each other. This committee has evolved and is an example of a very positive partnership among NGOs, government and Aboriginal groups, who share the same vision.

The Recovery Program has three parts: in-depth assessment of the needs of the individual and family and the best and most appropriate source of help (all community agencies are considered); a day program (9 a.m. to 3 p.m.) providing life skills, literacy, and other skills programs while children are in school; and intensive trauma treatment in recognition that individuals need to be stable in order to look at and deal with the pain and trauma behind behaviours. The program recognizes that it needs to have a stronger program for kids. Ms. Hache is encouraged that government has listened to and responded to the need for programming that deals with the root causes of social issues in the NWT. *"They didn't just stay on the addictions track."* The Recovery Program is exciting because it starts a new course. It is built on a real partnership and respect, and responds to what people really need. The program shows the importance and value of *"leaning on others in a respectful way."*
867-873-9131 • womenyk@theedge.ca

Margaret Thom: Healing and Education with Children

Mrs. Thom is a school community counsellor at the Deh Gah School in Fort Providence. *"Working together, commitment and dedication will bring you to where you want to be if you want it."* Mrs. Thom described issues that confront school staff such as attendance, behaviour and learning problems. The response to these types of problems was discipline policies that were developed in isolation of the students and their parents. The result was a *"big thick volume of discipline policies ... did it work, no!"*

So the staff worked together with the parents and children to come up with manageable and realistic policies.

There have been a lot of changes in her school. Staff have not always been functional. Now staff get together with their families at non-alcohol social events. Staff work hard at enabling students to explore their inner world for example through an hour sharing circle every morning. During this time, the school shuts down. Staff hear students issues and fears. They talk about suicide, sexuality and respect for self and others. Workshops follow up on the issues raised by students. The school is in the forefront of dealing with FAS/E. For years, people including staff were saying, "*Why can't kids pay attention? Why can't kids behave? Why can't kids learn?*" Then they discovered the book *Fantastic Antone Succeeds – Experiences in Educating Children with Fetal Alcohol Syndrome (J. Kleinfeld and S. Wescott)* and the light went on and people began to understand about FAS/E.

The Deh Gah School is an inclusive environment. Mrs. Thom talked about the 'little guys' who are overwhelmed by a high level of activity and wonders, if our system is too quick to prescribe Ritalin? The Deh Gah School stops academic activity every day at 2:30 p.m. because students have had enough academic learning. At this time of the day, the school does calming activities so everyone goes home calm and feeling good about themselves and school. The school organizes trips for example to Disneyland and the kids raise the funds themselves. Trips like this expose kids to new ideas and places. Trips give incentives and responsibility. Kids are aware that they must be ambassadors of the community. Those who aren't are sent home at their parents' expense. The school has a dance group of 'non-puffers' who meet, dance and learn about the dangers of tobacco. On Thursday nights, Providence is honouring its students. Mrs. Thom said that while the school has done lots, they need to investigate having social workers, RCMP and others in school to break down the long history of negative relationships with these community helpers. They also need to continue to motivate and involve parents, and help them to understand the consequences of a child's behaviour. "*We need to listen to and respond to the children.*"
867-699-3131

Bertha Lennie: Tulita Wellness Agency

Ms. Lennie is the past executive director of the Tulita Wellness Agency. In 1996, community leaders were inspired to pull together all local social programs. They formed a volunteer board of seven people drawn from the band, Metis and volunteers. Eventually, the board was reduced to five members due to the difficulty getting a quorum at meetings. Initially, six social programs were delivered from a centralized location and many of these programs had similar functions as well as distinct and unique features. Programs, services and special projects of the Tulita Wellness Agency included mental health, income support, youth and elder programs, on the land programs, liaison services with community professionals (e.g. RCMP, social workers, health centre), in-school A&D program, court assistance, justice committee, and prenatal programs.

While the Agency was successful in integrating human service programs, two issues were not dealt with: the tremendous stress that mental health workers experience and consistent programs for youth. "*We always make promises to the youth and say that they are the future but we don't do anything consistently to give them a future.*"

The Tulita Wellness Agency received program and project funding but no administrative funds. This created tremendous burdens. Most of the problems faced by the agency were funding related ... difficulties associated with short-term funding and trying to get community involvement and help regarding in-kind services. The agency also lacked trained staff and as a result burned out the more qualified staff. Staff were overwhelmed. All of them had to deliver two to three programs or take on numerous duties in order to make things work.

To have a wellness program, healthy leaders are needed. People need to work together. If people

can heal together than they can work together. There is a need for leadership healing programs. The leadership has to be educated and support the healing of people prior to self-government. Healing begins with the individual and the family and then goes on from there. The answers are within our communities. We need to take responsibility within our communities. We cannot keep blaming others.
867-669-9431 (message)

Arthur Martel: Personal Healing Journey
Mr. Martel works on language and culture at the Chief Sunrise School on the Hay River Reserve. Mr. Martel described himself as a product of two residential schools in different eras... the 1940s and 1950s. For years, there was lots of anger and blame when these schools were discussed. Today, "*kids have a mother and father and lots of programs*" something that we never had. Mr. Martel told his personal story of having been raised by his grandparents, contracting TB, being hospitalized, and going to residential school in Fort Resolution and later at Grandin Hall. He described the environment as one of constant control and supervision, without freedom or trust. Being released from a controlled environment brings a sense of freedom as well as fear. He pursued the teaching of his family which took a lot of courage after the residential school experience. "*What happened then would leave today's child in a state of devastation.*"

Mr. Martel spent many years avoiding dealing with the residential school experience. There were no resources for healing but this started to change for him in 1987. He wanted to work on his own issues and he found that being with other survivors helps people to deal with them. He knows that it is necessary to find a balance in the negative and the positive of the residential school experience and traditions make a strong contribution to giving people the strength they need to heal.
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SECOND PANEL:
An Overview of Problems Facing Communities

David Stewart: GNWT Bureau of Statistics
Mr. Stewart presented slides quantifying and graphically illustrating some of the social circumstances in NWT communities.

Social indicator data shows that:

1. Alcohol Consumption: NWT rates are double the Canadian rate although teenagers drink about the same as other Canadian teenagers but in the NWT drinking does not decrease with age as it does elsewhere.
2. Drug Use: The use of marijuana and hard drugs is double the Canadian rate. Solvent use is higher than the national rate.
3. Suicides: The rate is double the national average with 40-50 deaths each year.
4. Teen Births: While rates are double the national average, there has been a drop in teen births. The decrease is most noticeable in small communities.
5. Violent Crime: The rate of reported violent crime is five times the national average. There has been little improvement in these rates. There are about 8,300 incidents each year or about five incidents per day. Further, many incidents of violent crime go unreported.
6. Education: Levels are improving but a high percentage of Aboriginal people still have not, and are not, completing high school. NWT graduation rates are about 40% compared to 75% nationally.
7. Housing: Household sizes are getting smaller. A significant percentage of the population faces affordability, suitability and crowding issues. The number of lone-parent families is slightly higher in the NWT than in Canada as a whole.
8. Children: NWT kids are a lot like Canadian kids but northern kids bring a variety of issues to school that affect their learning... half have family stresses and half are affected by addiction problems of some kind.

9. Income: Income levels are changing. This may be a result of employment in the Ekati Mine. While incomes are improving, a significant portion of the population earns less than $30,000... this causes tremendous hardships given the cost of living in our communities.
10. Employment Rates: In larger communities, employment is high but in smaller communities only half of the population may be employed. This compares to about 45% unemployment in Newfoundland communities.
11. Demographics: The elderly population is growing. Now there are 2,500 seniors but in 20 years there will be more than 7,000. The seniors population in the NWT is growing faster than elsewhere in the country.

Mr. Stewart noted that each factor on its own can be misleading. It is necessary to look at the interrelationship of factors or cause-effect relationships or co-existence of factors, to better understand the social environment in NWT communities.

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Ann Kassok: Life from the Community Caregiver's Perspective

Mrs. Kasook is the president of SEDNA (NWT/Nunavut Family Violence Prevention Workers Association) and runs the Inuvik Women's Shelter. Mrs. Kasook noted that family violence has existed for decades but shelters and family violence programs are helping to break the silence. The work of shelter workers and their programs is difficult and often shelter workers are affected. Children learn what they live. Child sexual abuse and loss of security are associated with the residential school experience, and are key factors in all forms of family violence.

Family violence shelters and programs face funding issues. Few resources are available to support workers, so many rely only on their personal life experiences to do their work. Lack of opportunities and supports for self-care mean that some caregivers can fall into unhealthy lifestyles. The policies of government add to the cycle of victimization as a result of funding battles .... programs that are forced to take up unhealthy activities such as bingo to raise funds. This forces people and groups to go against the principles of their work or program.

Healthy children have healthy parents. Whole families need to be healthy. The answers to our social problems lie within ourselves. We need to work together to find and express these answers. We need to restore our identity and culture. We need to restore our pride and move ahead. *"Let's do it together to have healthy children and families."*

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Nora Doig: Life from the Service Provider's Perspective

Ms. Doig is Manager of Community Programs for the Dene Nation. She expressed the hope that the Council of Grandmothers will lead policy reform with respect to Dene culture. She referred to her educational experience with the Federation of Saskatchewan Indian College that enabled her to take her child into the classroom and expose him to new ideas, and the fact that she didn't feel that she had to explain or rationalize herself. The rigid policies of the GNWT, for example for child protection, are not conducive to supporting the culture of the Dene. GNWT staff should receive anti-racism and cultural training so they are more sensitive to the people they serve. The Dene Kede curriculum should be a mandatory subject in NWT schools and should be supported to ensure that it is implemented properly. Training for legal and medical interpreters should be supported.

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Margo Hopkins: Life from the Social Program Participant's Perspective

Ms. Hopkins volunteers as a trainer of front line staff serving persons with disabilities through the Walk the Talk Training Program offered by the NWT Disabled Persons Work Strategy.

Ms. Hopkins stated that one person can make a difference in the lives of people who have to use social programs. Like herself, many people feel shame, guilt and embarrassment because they have to go for help. Some front line people

don't understand this or refuse to believe it. She explained that there are times when she is not able to process information or function. Income support follows particularly punitive approaches, referring to money made by her son on his paper route to buy hockey equipment being deducted from her income support payment. She noted that the minister says that the government will stand behind front line workers but it is her view that the government would be more supportive *"if Ministers stood beside front line workers."*

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THIRD PANEL:
Successful Action Plans from Outside

Marcel Hardisty and Ivan Williams:
Hollow Water, Manitoba, Community Holistic Circle Healing

Mr. Hardisty comes from the Anishinaabe People of Lake Winnipeg. His traditional name means North Standing Man. He is a member of the Beaver Clan. He has responsibility for the social development portfolio and is co-founder of this healing circle work.

Mr. Hardisty explained the philosophy of Community Holistic Circle Healing. It began with women – *"we all know that women are the backbone of our nation"*. Women are the carriers of life, they represent Mother Earth... love, nurturing, love of mother are essence of human life but men also have an important role. Problems in our communities stem from misunderstandings of sexuality and spirituality in our lives, in our relationships and communities.

Seeing, hearing and doing are the ways of learning. Elders have taught us that we must listen and wait... be patient. The Holistic Circle Healing is a way of taking back responsibility. It is a way of taking ownership of problems and solutions to them. It systematically takes traditional knowledge and incorporates it into solutions to correct dysfunction in the community. It is based on traditional philosophies of the Anishinaabe. The principles behind Holistic Circle Healing are universal... we all came from one creator, we are all part of the land... people are part of the ecosystem... this isn't unique to the Anishinaabe.

The Anishinaabe principles come from the creator and are based on an understanding of the ecosystem and the interdependence of all elements of the ecosystem. Plants are as the lowest point on the food chain and people are the highest level. The seven principles provide the instruction for living with the rest of creation and the ecosystem and living in balance and harmony. Underlying each principle is love. The principles are: respect; humility; truth; wisdom; kindness; courage; and honesty. The seven principles guide the Community Holistic Circle Healing (CHCH). Elders taught these principles before people reached puberty so that when children had reached puberty and were able to create life, that they knew something about life. These teachings have been with Anishinaabe people for 15,000 to 20,000 years. Traditional knowledge of this kind is the model for education. It is not new. It has been around that length of time and sustained the Anishinaabe.

The elders have said that if there is no harmony, the result is destruction, chaos and death. Lack of harmony within the ecosystem is evident today in industrial and government practices on the environment and among our people. The Indian Act had a significant impact. Its main impact was to change the laws of the land and the people. The government found that day schools were not working fast enough to change people so they instituted residential schools, to work faster. The residential schools broke down the principles and laws. Colonial forces took hold and stayed with the people.

CHCH started in late 1970s and early 1980s. Community Holistic Circle Healing is often called *"decolonization therapy"*. CHCH operates in four spheres... physical, emotional, spiritual and mental. Colonization attacked the emotional and spiritual spheres, leaving people prone to addictions and dysfunction. Gossip, gambling,

abuses, addictions are all happening in our communities, otherwise known as chaos, death and destruction. First Nations people are over represented in mental and penal institutions because they are not practising the principles of life. It is necessary to restore the balance in life to help individuals, families and communities to grow in the four spheres of life and practice the good principles of life. Most people only operate as physical and mental beings. Healing means restoring the balance in all four spheres.

Our elders put helpers in each of the four directions to help us maintain balance and give us guidance. These helpers are called our grandfathers and they look after the four elements we need to live... fire, air, water, and earth. Our grandfathers in the south look after women. Our grandfathers in the north look after our elders. Our grandfathers in the east look after children and our grandfathers in the west look after men. In our pipe ceremonies we ask our grandfathers from each direction for guidance. Any time we have people together in a circle we can ask for help. The sweat lodge, which is part of the CHCH, incorporates all these basic elements. The CHCH uses traditional teachers and professionals to help people return to a balanced life, to grow and be whole, to grow as a child again and be strong. CHCH finds ways to work with outside systems. Everything is set up to meet peoples' needs but we recognize and address the fact that institutional and systems needs have overcome the needs of people. The CHCH process tries to turn this around. We ask people to share information. Sharing information is a way to learn, give feedback and it is a way to hold ourselves and others accountable. Women play an important role in keeping CHCH on track.

The principles of a justice system should encourage people to live in a good way with each other and with the environment. It is necessary to make systems work for you. Power and control are problematic. We need to understand what the elders say... *"the more power and control you let go of the more power and control you have"*. In our communities everyone and everything is interconnected so it is easy to recognize and validate the truth. There is no confidentiality in our communities and this is the reality. Everyone knows when family abuse or violence takes place and who is behind it. Silence accentuates the problem. We need to bring out and talk about these issues but not through gossip or other malicious means.

CHCH does interventions and assessments when there is a disclosure of violence and abuse. Sometimes people are referred to them by the courts, and other communities. They do what they can to get at the truth and validate the information. The information is brought forth to a circle. The sentencing circle and preparatory time with the victim and perpetrator, which can be as much as two years to prepare people for sentencing, are opportunities to educate people about abuse and work toward creating and restoring harmony. This is the approach rather than punishment. People in the community who want to punish are asked to express these wishes and reasons to the offender.

In Manitoba, there are First Nations lawyers and police who understand the way of doing things in our communities. In our work we include the crown, judge, cops when making decisions on how to proceed. The accused ultimately makes the decision within five days as to whether to go the court or the community route. Most offenders are glad to be found out because it enables them to take responsibility. They get help from other offenders who have gone through the process. CHCH puts supports in place, for example treatment plans, personal contracts and sharing circles, which can involve the whole community if they want. Offenders referred to the program are put on probation while they participate in the 13-step healing process. This process can take many years and involves family and community members, victims and other recovering offenders. Most commonly this program deals with disclosures of child sexual abuse... the common factor the Anishinaabe have found underlying most social problems and dysfunctional behaviour.

Men most often are the offenders but some women are too, although they hide it better. Ask family members who are healing to talk to the man because this is the least intrusive way. It is hard for people to deny things when someone knows you. It is important to know the real leaders and to get support from them. It is a slow process to educate people about their behaviours and to talk about it. Many people are used to talking about these things only when they are drunk, then talking turns to rage and anger. When people can't cope with the pain through alcohol, they turn to suicide. We need to communicate the message *"don't fight children and women to relieve yourself of pain."*

CHCH has a week-long gathering in the bush every year. They get together as a community and socialize. But people want to do more than have games, they want to learn who they are, how to live the Anishinaabe philosophy and incorporate principles today. It is encouraging as it is paying off. They are now doing the second intake of teachers doing community-based therapy training. Women are really growing but sometimes it feels like they are only touching the tip of the iceberg... but that is the cycle. *"We need to understand the colonialism process and recognize that we survived it. All pain can become a strength and we can work together. We can learn to help ourselves, and each other."*

Mr. Hardisty said that it takes a lot of work to convince women that it is their role and responsibility, and that traditionally they made the tough decisions. Peer support for women helps them to accept their role in the community. Are there healthier leaders, workers, healthier people and families, less people going to jail, less incidences of FAS, of people going to jail? Mr. Hardisty said that these changes are starting to happen but they still have a long way to go. CHCH is tackling diabetes and working with people to look at what people eat and the way they eat it.

In responding to a standing ovation for Mr. Hardisty and Mr. Williams, Mr. Hardisty said, *"The honour belongs to our ancestors."*
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Brenda Hall: Innovative Approaches to Early Childhood Development in Canada

Brenda Hall is the Executive Director of the Growing Together program in Hay River. In three and a half years, the program has grown from a prenatal program to eight different programs to serve the whole family. Ms. Hall talked about the early childhood programs she has participated in as a parent and visited across the country in her recent line of work. In Calgary, drop-in programs like the Infant Resource Centre follow a model where parents break into two groups with one looking after the children while the other participates in programming for the first hour. Then the parents switch places so all are able to access the activities. This practice certainly is cost effective for the program. The program is very accessible, free for mothers with children, is very interactive with informal socialization. A Time Out Program for Mothers charges $2 and is a one-hour semi-structured program with speakers, and information on a variety of issues. Child care is provided on site. Other programs are a Swim Program for Infants to learn comfort in the water, and a play program using large toys and offering snacks. A respite program run by the military program costs $2, and allows mothers to leave kids in a learning environment while they have some free time. A Best Beginnings Program offers lots of activities, is inclusive and is well used by men and women. At the Louise Dean Centre, programs support mothers who are trying to finish their education. The Medicine Wheel at the Mount Royal College is a play school program. A Parents as Teachers program is based on the principle that parents are the first and most important teachers of their children.

In Ottawa, the Friendship Centre has a Cradle Board (pre and post natal) Program, Butterfly Lullaby Stimulation Program, Don't Panic There's Lots of Bannock nutritious food program, and Walk the Talk exercise program involving grandmothers, mothers and infants. An Aboriginal Head Start Program is housed in an old school and has lots of culture-related activities. The Friendship Centre also manages a day home and provides referrals for the parents. Training and support are provided

for the caregivers. In Vanier near Ottawa, there is a large First Nation population. The Wabano Centre for Aboriginal Health offers prenatal supports and elder referrals.

In Whitehorse, Skookum Jim's Friendship Centre offers pre and post-natal programming, and provides lunches in an informal environment. The Friendship Centre also offers Traditional Parenting Facilitator's training. This model can be used in any community as it is designed to use local elder's knowledge. She would like to see this training in Hay River as it would build community capacity by training local facilitators. Healthy Mom and Healthy Babies program is a teen parenting program offering day care, cooking, and life skills while moms continue with their education. Yukon College offers training and education services for caregivers. Kwanlin Dun First Nation in Whitehorse runs a HeadStart and day care program together that involves elders, provides lunch and offers developmental services. The Child Development Centre offers clinical services and a variety of programs for infants and children. It outreaches to three communities and follows-up to clinical services.

Similarities in these programs are strong communications among parents, accessible, inclusive, build capacity, community owned, work in partnership, reflect the needs of participants and operate with a philosophy that "*together we can serve more people*". Ms. Hall mentioned the Coalition on Early Childhood Programs in Manitoba that supports community-based programs. The Hay River Growing Together Program is based on best practices from across Canada.
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Sue Heron-Herbert:
Greenland Social Planning and Justice

Ms. Heron-Herbert provided a profile of Greenland's people, government and program and service system since the adoption of Home Rule in 1979. Demographically, the population is similar to the NWT and Nunavut... 86% of the 56,000 people are Greenlandic who live in 100 communities, separated into 18 municipalities and three regions. They have two official languages. 10% of the population is unemployed and 50% of the government's budget comes from the Danish Government. Greenland was a colony since 1954. In 1979 the Home Rule Act was passed by the Danish Government. It returned all powers except foreign affairs, defence and justice. Greenland's education system is 100 years old. Literacy rates are high. Greenland has cultural institutes, vocational schools, and lots of social and communications training at the university level. Education is free and grants are provided to support student participation and success. Cultural roots are very important and relationships to the land are strong among Greenlanders regardless of what they do. Culture is expressed everywhere and people are very proud of it. The church is part of the government and approximately 80% of the people are of evangelical denominations.

Greenlanders have no private property but follow collective ownership that is managed by the government. There are 12,000 public housing units. Housing is heavily subsidized and there is a commitment to house everyone over 21 years of age. Government spends 25% of budget on housing and 0% on roads. All communities have health care. 16 of 18 municipalities have hospitals staffed by one to six physicians and itinerant specialists. There is one psychiatric facility in Greenland. Tele-medicine is well used and accessible to 50% of the population and government-owned. The government owns most businesses with a dedicated server to protect confidentiality. Social services are delivered by municipalities and appeal processes are with the central government. Since 1980, two commissions have investigated social reform to address responsibility and services for vulnerable members of society. Social problems are similar to the NWT. Greenland offers relatively generous supports to elderly and disabled. The rights of the child are being incorporated into programs and Greenland has adopted the United Nations rules on disability in its programs. The Greenland government receives 50% of its budget from the Danish Government, revenues from a variety of state-owned businesses and 50% of resource royalties.

As in the NWT, alcohol use is an escape mechanism among Greenlanders. *"To say we need more control of alcohol is to miss the point entirely."* Greenland has a philosophy of support for persons with alcohol problems... if people ask for help, they get help and are supported so it is not a continuing problem. Programs take a team approach and involve the whole family in addressing problems, and encourage individuals, families and communities to take responsibility. Responsibility lies at the heart of Home Rule. Family violence shelters are for men and women and families. In cases of marriage breakdown, the custodial parent retains the housing unit.

Greenland's justice system is very different than in the NWT. There is a smaller criminal code. Sanctions rather than sentences are imposed. Mandatory sanctions may be at a place other than in the home community. The public and police play a greater role in determining sanctions than lawyers. There are only ten lawyers in Greenland who provide stand-by support. Police are prosecutors. The system is based on decisions that are best for the accused rather than a punitive approach common in the Canadian system. Common sense and community control prevail. Greenlanders are conscious of not becoming like Danes! People may receive sanctions for example for encouraging others to use alcohol (viewed as endangering others); neglect of duties to support the family; or the violations of rights of family... these are criminal offences.

Greenlanders' approach to social issues is really about changing attitudes. They understand that lack of culture and identity are at the root of most social problems. Decolonization is a difficult process. Collective ownership and approaches are essential to overcoming colonial systems and attitudes. Quoting Desmond Tutu on colonialism in Africa, *"When they (the missionaries) came Africans had the land and the missionaries had the Bibles. The missionaries gave the people Bibles and asked the people to close their eyes and pray. When the people opened their eyes, they still had the Bible but they, the non-Africans, had the land!"*

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Lois Moorcroft: Yukon Comprehensive Approach to Family Violence

Ms. Moorcroft has been an MLA in the Yukon Legislature. She was responsible for bringing forth legislation to reform the Yukon's response to family violence.

Family violence has been a hidden and an accepted crime for a long time. In 25 B.C., a man could engrave his wife's name on a brick and kill her for some perceived wrong. Throughout history buying and selling women and slavery have been and continue to be practices. In the past 20 years, there has been a lot of change. The silence is being broken. *"Family violence is not a private affair. It is a criminal behaviour."* People who are vulnerable are more likely to be abused. Family violence is all about an imbalance in power and the abuse of power. It exists in all cultures, societies, backgrounds and status. It can and does affect rich and poor people. The costs of family violence are high. These costs are reported in a 1994 Canadian study.

There are principles and values that are shared in all cultures like respect. All people need to give and get respect, young and old, and all types of relationships. All cultures also value compassion, which is needed to acquire knowledge and solutions and honesty and open communications. Programs serve victims and perpetrators of family violence. Laws are tools for ensuring social justice or changing social injustices.

In Yukon in 1997, the Crime Prevention, Victim Services and Trust Fund Act was enacted to collect revenues, fines etc. and use them to fund and address root causes. A board was established to encourage collaboration among governments, First Nations and women. $325,000 was awarded to 29 projects. Projects included a FAS/E community living project, a women's web, a support centre to address abuse in residential schools, conferences, youth outdoor program, cultural programs, crime prevention programs, shelter programs, and traditional knowledge and stewardship programs.

To address gaps in responses to family violence, the Yukon enacted the Family Violence Prevention Act, which is similar to the Victims of Domestic Violence Act in Saskatchewan. The Act enables the justice system to be more effective, timely and responsive. It helps women and children stay in their own homes. The FVPA encourages sharing of expertise, training and community-based solutions to prevention. Violence against family and children is motivated at the personal level. Dependency issues make violence even more destructive. The FVPA deals with rights to property and enables JPs to issue protected court orders over the telephone. In small communities, people must apply in person or by telephone for a victim assistance order. The Act also enables a warrant of entry to be issued that authorizes police to enter a premise and search for signs of suspected violence.

The Yukon has a Spousal Assessment Program that has been operating for 15 years. It serves 300 men and three women a year in a ten-week program that is targeted at individual and group needs. A women's economic security program works at building independence among women through a job and pay cheque. A Training Trust Fund has resources to support training of victims of family violence. A Keeping Kids Safe program is a treatment, risk management program. Public education and community responsibility are part of all of these programs.

The Yukon also has an *Auxiliary Police Act*, Community Constable and Community Policing Programs and a new *Territorial Court Act* re: community justice. Laws are instruments that are only effective if there is commitment, a willingness to work together and an understanding of the issues. A will to build relationships is required to understand and support each other. Community participation is built into legal processes. Honest, open communications are needed to build healthy relationships... both listening and talking. Good will with common values enable people to come together. Life is a journey but along that journey it is necessary to overlook differences and celebrate a common vision. Spirituality is different than religion. "*Honour the goddess within, when honoured we are safe.*"

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Suzette Montreuil: Global Women's Community Development Initiatives

Ms. Montreuil is the co-chair of Alternatives North and is involved in social justice issues for the Roman Catholic Church. Ms. Montreuil recognized the historic nature of this conference and the importance of learning from the experiences of others, including developing countries. While the projects that Ms. Montreuil discussed were developed and managed by women, the solutions to our problems do not rest just with the actions of women, they are deeply rooted in the entire life of their communities. Nevertheless, society as a whole has much to learn from women. Ms. Montreuil referred to five themes in her presentation.

1. Maternal Health and Early Childhood Care and Education: For every $1 invested in the physical, emotional and cognitive development of babies and toddlers, there is a $7 return, mainly from cost savings in the future. Children who are given a solid foundation in early life are less likely to suffer from illnesses, repeat grades, drop out of school or need remedial services. Since 1959, Cuba has had a national system of day-care centres and early childhood education and pre-school programs that today reaches 98.3% of the children from birth to six years old. In 1992, Cuba created a national system of community-based services for young children and their families. The system was developed through both traditional and participatory research. According to United Nation studies in both industrialized and developing countries, mothers put more of their income into their households and meeting children's needs than fathers. In Kenya and Malawi, a direct link has been shown between how much control women had over income and how many calories the children ate every day. Improving women's education and literacy reduces child mortality. Women place great importance in their children. When women are respected and empowered, they can

influence family decisions to the benefit of their children.

2. Building Women's Economic Capacity: Women are the poorest of the world's poor, representing 70% of the 1.3 billion people who live in absolute poverty. Nearly 900 million women have incomes of less than $1 a day. The First Mayan (the indigenous people of Mexico) Women's Congress (Merida, Mexico) explored ideas to make their economic activities more viable and find ways to convince their husbands to allow them to participate in income-generating activities outside the home such as micro-based business development based on indigenous knowledge and activity, and integrate men into domestic work. The conference reported that *"women's empowerment is necessary and empowerment for indigenous women is necessary. Mayan women suffer from triple discrimination being women, indigenous and poor. In one strike they can get rid of these."*
3. Eliminating Violence Against Women and Children: An essential first step for eliminating violence against women is the acceptance by government that it is a priority concern. Laws and policies are critical along with community ownership and support. The United Nations report "With an End in Sight" (on the UN web site along with lots of other helpful information) documents stories such as the one about the Messengers of Peace in Honduras. These women intervene in cases of domestic violence and have been instrumental in bringing in the Law Against Domestic Violence (1997). This work also trains groups of men and school children who in turn have become watchdog groups to stop violence. This multi-faceted approach has worked to support victims of violence, create a culture of non-violence and address social conditions that perpetuate violence.
4. Post traumatic Stress Recovery: Against a backdrop of the most horrific forms of violence in Sierra Leone, the Forum of African Women Educationalists (FAWE) involves mobilization of retired female teachers to welcome and protect bush women fleeing rebel abuse. FAWE evolved as a network of effective services including a full spectrum of intervention from post-traumatic stress disorder to child-care, basic education, vocational training and small business start-up.
5. Promoting Governance and Leadership: Women around the world are convinced that they have to be in places where power exists or in a position to negotiate a better deal for themselves. In Nigeria, a national advocacy network has put forth a plan for empowering women. The plan is helping to educate women about the significance of political participation and is forming the foundation of women's groups.

We need to honour women's spirituality through gatherings. Sexuality is part of the issue. We need to take a healthy look at sexuality. Health promotion can help deal with issues around sexuality, equitable relationships, gender equity. *"Call forth the voices of women."* Build their economic capacity and implement policies that recognize and support the role of women and families. If women are forced between economic activities and the family, they will choose their family.

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CLOSING REMARKS

The Honourable Jane Groenewegen, Chairperson Ministerial Committee on the Social Agenda

Mrs. Groenewegen expressed her hope for prosperity among all northern people but recognized that living with dignity and doing well is more than about money. "*We are on the move.*" Northerners can take heart that messages from this conference will be taken by the leaders. The Ministers are on side and the work will continue.

Mrs. Groenewegen remarked on the strong representation of MLAs and participation of most Cabinet members in the conference. Referring to the findings from the small group discussions, she agreed that flexibility is an issue in program and service delivery and is a challenge for service providers. Mrs. Groenewegen reiterated that this conference is "*the beginning of a process, not the end of it. It is a living thing and we want to build on it.*" Movement will continue from this conference. From here, the GNWT wants to take messages and develop responses to, and with, the regions and communities. "*Please work with us... the government, all of us, are in this together.*"

Mrs. Groenewegen stated that her vision is to engage more people and partnerships in addressing the social challenges. By working person by person, family by family and community by community, change can take place. This conference and the follow-up will advance the dialogue, sensitivity and progress on social issues. "*We need to see advances... let's get outside the box, thinking about how to engage more people in addressing social challenges.*"

The Honourable Stephen Kakfwi

Mr. Kakfwi stated that the GNWT is not going to take control of the social agenda. The GNWT will leave this agenda with the people and help people accomplish their agenda. He committed to taking messages to the assemblies and to developing an action plan. He also issued a challenge to elders, communities, Aboriginal governments and the GNWT to take action on the social agenda.